

AMERICA

A CATHOLIC REVIEW OF THE WEEK



Vol. IX, No. 15 (Price 10 Cents)

JULY 19, 1913

(\$3.00 a year) Whole No. 223

CHRONICLE

Tariff Bill Before the Senate—President in Railroad Strike—New Haven Blamed for Wreck—Philippines—Guatemala—Argentina—Canada—Great Britain—Ireland—Australia—Spain—Rome—Italy—Portugal—Germany—Austria—Japan—Balkans 337-340

QUESTIONS OF THE DAY

A Vacation Opportunity—The Kolping Centenary—Recent Developments of the Theosophist Movement, II 341-345

JOHNSON READS THE BIBLE

What Moses Saw 345-347

CORRESPONDENCE

Catholic Women's Activities—Something for Americans to Imitate—in Old Flushing 347-349

EDITORIAL

Canossa?—The World-Wide Fight—Protest Now—Poincaré in London—The Proper Way—Anti-Home Rule Campaign—A "Well-Informed" Reviewer—A Catholic Germany—Hauptman's "Festspiel"—Note 350-354

LITERATURE

Goethe, Sein Leben und seine Werke—O Pioneers!—Hindrances to Conversion to the Catholic Church—Die Katholische Anstaltserziehung in Theorie und Praxis—Lacordaire—Notes—Books Received 354-356

EDUCATION

Helping the Boy—Resolutions of the Educational Convention—"Personal Purity" Course in the Chicago Public Schools 357-359

ECONOMICS

Railway Rates 359-360

ECCLESIASTICAL NEWS

Needs of the Diocese of Zamboanga—Religious Statistics in the Census of Ireland 360

PERSONAL

Memorial Statue of Father Ryan 360

OBITUARY

Lawrence M. Gonner—Rev. John O'Shanahan, S.J. 360

CHRONICLE

Tariff Bill Before the Senate.—The Underwood Tariff Bill is now before the Senate, having been finally reported to that body by the full membership of the Committee on Finance with the recommendation "that it do pass." At least six weeks of debate and perhaps eight are now in prospect. It does not seem probable that the bill will pass the Senate before September 10. The bill as it came into the Senate carries many amendments. The income tax amendment has been rewritten practically. The administrative features have been modified materially. An important amendment is that creating a joint committee of three members of each House to submit a report on a revision of the administrative features before February 1, 1914. Another amendment gives Federal Circuit Courts of Appeal concurrent jurisdiction with the Customs Court over customs appeal cases where the amount involved exceeds \$100 in value. Democratic leaders contend that the Senate Committee has reduced the average ad valorem rate of duty nearly 10 per cent. below that carried by the bill as it passed the House and that it has increased the prospective revenue from the measure about \$5,000,000. It provides that raw wool shall go on the free list after December 1, and that sugar shall be free after May 1, 1916, but the reduced rates on sugar shall not take effect until March 1, 1914.

President in Railroad Strike.—The threatened strike of 100,000 employees on forty-five railroads in the eastern part of the United States has assumed the proportions of a national crisis. President Wilson agreed to meet the representatives of the Eastern trunk lines and of the disaffected conductors and trainmen at the White House on July 14. Both sides refuse to arbitrate

under the Erdman law in its present form, on the ground that the law does not provide for an adequate representation of employers and employees, and so far as the present emergency is concerned the act is useless. The Erdman act names the Commissioner of Labor and the presiding judge of the Commerce Court as mediators in railway troubles. In cases where strikes are threatened the mediators upon application are authorized to treat with the parties concerned. If employers and employees consent to arbitrate each side selects an arbitrator, while the third member of the board is selected by the members so named. Two bills amending the Erdman act are now before Congress, and the impression seems to be quite general that if Congress acts promptly on this proposed legislation the threatened railroad strike can be averted.

New Haven Blamed for Wreck.—Responsibility for the New Haven wreck at Stamford, Conn., on June 12, in which six persons were killed and twenty-two injured, is placed solely upon the officials of the road by the Interstate Commerce Commission. The commission's report of its investigation condemns the New Haven management for placing an inexperienced engineer in charge of a high speed passenger train. Other faults found with the management of the road are that it has no reliable method of determining the fitness of engineers, that it has no proper system of checking repairs on locomotives, that its distance signal at Stamford is too near the home signal, that its equipment is behind the times, and that it is not operating the road in a safe and efficient manner. The general conclusions written by Commissioner McChord include the statement that "establishment of safer and more efficient operation of this railroad is immediately necessary, if Congressional

legislation extending the scope of governmental regulation of railroads is not to be called for and justified in the interests of public safety."

Philippines.—A contract for 80,000 tons of coal, to be used by the army in the Philippines for the fiscal year beginning July 1, was awarded to a Japanese company, the Mitsui Bussan Kaisha. The price agreed upon was 1,500,000 pesos or \$750,000. There were three bidders for the contract, representing severally coal companies of Australia, China and Japan, but the Japanese bid was the lowest. All the coal contracted for will be shipped to the Philippines from the mines of Japan, and the Mitsui Bussan Kaisha is under a heavy bond to fulfil its obligations. The company agrees to unload its vessels of 500 tons a day at Manila, except on Sundays and holidays.

Guatemala.—The Government of Guatemala has offered the United States five free scholarships in Guatemalan educational institutions which are to be open to young men or women from this country. The offer has been accepted by Secretary Bryan and will be laid before the educational institutions of the United States. According to the religious statistics of 1902 there were in the Republic of Guatemala 1,422,933 Catholics and 2,254 Protestants, with 1,146 professing other religions and 5,113 of no religion, but all the religious orders and institutes were suppressed by legislation in 1872. By the Fundamental Law of the Republic, enacted in 1879, the teaching in the national institutes, colleges and schools is entirely secular. This fact, if emphasized in the appeal to our secular institutions, will be an additional incentive to such as would avail themselves of the offer; on the other hand, unless Catholic students will accept the risk, it automatically shuts out tens of thousands of American youths educated in schools in which religious training is an essential part of the curriculum. The South American republic can hardly be aware of the freedom in the matter of education enjoyed in the United States.

Argentina.—Mgr. Espinosa, Archbishop of Buenos Aires, and his ten suffragan bishops, have issued a joint pastoral condemning a law recently passed, which reduces marriage to a civil contract.—The Argentine Republic celebrated, on July 9, its ninety-seventh birthday of political independence. While the people declared themselves independent of their Spanish rulers on May 29, 1810, it was not until July 9, 1816, that formal independence was declared, proclaimed and signed by the Congress in Tucuman.

Canada.—Montreal is protesting against the proposed weir across the Niagara river as a menace to the trade of that port.—As Canada has no child labor law, it is pointed out that the new tariff will keep out from the United States goods so manufactured.—A very suc-

cessful convention was held in Winnipeg, July 8-10, for the purpose of uniting and organizing the German Catholics of the West. The progress of the Church in Western Canada, immigration, education, as well as the general business of the Volksverein, were topics that engaged the attention of the delegates.—Archbishop Casey, who has returned to Vancouver after a seven weeks' tour through the Kootenays and Boundary, says he was amazed at the development and possibilities mining and agriculture shown all through his journey in this great province. Everywhere he found loyalty and devotion among priests and people, but he had to lament the lack of priests in the interior.—Lord Emmett, Colonial Under Secretary, and a deputation of twelve members of parliament, are expected in Montreal from London on July 24. They will make a tour of inspection of the Dominion and then proceed to Australia.—The Canadian Pacific has arranged to have the Korean Railway added to the regular trans-Siberian service. Seoul and Peking may now be stations on the regular round the world route via Russia and Canada, and the C. P. R. issues through tickets on this route.

Great Britain.—On July 7, the motion of Mr. Law, the opposition leader, rejecting the Irish Home Rule Bill, was defeated in the Commons by a vote 352 to 243. The Bill then passed to its third reading. In the course of a reply to Mr. Law, Premier Asquith said: "You cannot possibly ignore the fact that three-fourths, it may be four-fifths—I think it is much nearer four-fifths—of the population of Ireland are determined to acquire self-government. In that determination they have with them, as we all know, the voice of an overwhelming majority in the present House of Commons. They have, too, to put it at the very least, the opinion of a very large proportion of the inhabitants of England, Scotland and Wales. They are supported by practically the unanimous verdict of the British self-governing dominions. Under the circumstances you cannot leave it alone."—English laborers are uniting to obtain better conditions by strikes or by parliamentary concessions. In some districts, like Hampshire, farmers are meeting and agreeing that some raise in laborers' wages is necessary. In Lancashire the dispute necessitates elaborate police protection. Many farmers are unable to harvest crops or take harvest goods to market.—Sylvia Pankhurst was arrested again on July 7, while delivering a fiery speech in the east end of London. She made a dramatic appearance at the meeting, and declared she was out now to have real riots. Her sister also counseled renewal of violence.—Mrs. Edith Rigby, wife of a physician at Preston, declared in a Liverpool police court, on July 10, that it was she who, on July 8, burned down the country residence at Riverton, near Horwich, of Sir William H. Lever, causing damage estimated at \$100,000, and that it was she also who exploded a bomb at the Liverpool Cotton Exchange on July 5.

Ireland.—The Home Rule Bill passed Third Reading by 99 votes and was returned for the second time to the House of Lords. Its second rejection exhausts the Veto of the Lords, and when it has again been passed by the Commons, will become law with the assent of the King. This can be given in May of next year, as the time limit set by the Parliament Act will have then expired. The Bill would go into operation eight months thereafter, but the Imperial Council can shorten or extend this period by seven months, and hence have the Irish Parliament in action about a year from now. Mr. Redmond has just stated that nothing less than a political earthquake can postpone the passing of the Bill beyond a year. Cardinal Logue and other Ulster prelates, as well as the political leaders, have expressed their assurance that there will be no trouble in Ulster. Sir E. Carson's tour through Great Britain having collapsed after five meetings, he has returned to the Commons, where he related that he was frequently greeted with the cry: "Where are your wooden guns, you old Irish rebel?" Negotiations are said to be in progress for the transference of the Bank of Ireland, the old Parliament House, to the Irish authorities.—At the annual meeting of the Maynooth Union a number of important papers on national subjects were read and discussed. Father O'Keeffe, M. A., Philosophy Lecturer in Belfast University, urged the necessity, now that semi-religious and semi-moral types of free thought are dominating the secular press, of permeating Irish educational systems with Catholic philosophy. Dr. Sheehy, of All Hallows, insisted that new conditions would make it more incumbent than ever on Irish priests to give solid and definite instruction on the truths of religion, and on the moral as well as supernatural virtues. Politics as such should be excluded from their sermons, but not the duty of exercising the suffrage conscientiously for the benefit of religion and country. He commended the Gaelic Revival, which, in rediscovering the best elements of the past, had been also a religious revival. Dr. Brennan read a Gaelic paper, deplored the educational conditions of the century, which, dictated by English statesmen, had eliminated Catholic teaching from the text-books in primary, secondary and elementary education. Irish priests should work for the teaching of Gaelic in the schools as a Catholic duty, and "the sooner Ireland turned itself to the work of reviving its own language, the better for the faith." Cardinal Logue, who presided, said there was in the Church of God no more faithful people than theirs, or deserving better of the priesthood, and the clergy owed it to them to acquire all possible knowledge and experience for the promotion of their spiritual and temporal interests.—Bishop O'Donnell, of Raphoe, presiding at the Tirconnell Feis, urged on his people the speaking and teaching of Gaelic and maintenance of Gaelic traditions; and the Committee of National Teachers, the Catholic School Managers, the County Councils and the Gaelic League agreed on a plan by which

the teaching of Gaelic in the schools would, by combined action, be exacted from the educational boards, and thus put on a practical basis.

Australia.—The Canadian-Australian reciprocity treaty is to be pushed by the new Fisher administration. The Prime Minister, Mr. Joseph Cook, in outlining the attitude of his party declares that it is for reciprocity within the Empire. "The disposition of the Government," he says, "is entirely in favor of such arrangements as those with Canada and New Zealand, and trade between different parts of the Empire is our ideal."—Forecasting the future, Mr. Watt, Premier of Victoria, says: "We are not likely to sacrifice our social and political ideals in the mad haste to gather people. It is not likely that Australia will be filled up by the leavings of the white peoples of Europe. It appears to me to be impossible that we should enjoy perpetual peace in that portion of the southern hemisphere. The yellow men of China, when they wake up, may want to spread, and the nations near them that bar their gates against their entrance will need to be courageous and strong enough to ensure the observance of their decrees. . . ."

Spain.—Allegro, the man who recently attempted to murder King Alfonso, has been condemned to death. He is a native of Barcelona.—The fighting continues in Morocco, and 200 Spaniards fell in repelling an attack of the tribesmen in Alcazar. The streets are said to have been piled with dead. Wealthy Moors are fleeing to Gibraltar. The seriousness of the situation explains, perhaps, the fact that the Government is planning the formation of a Foreign Legion similar to that of France. It is to be made up of volunteers of all nations, and is to be employed chiefly in Africa.

Rome.—The story going the rounds of the press that the Pope had purchased the Sacchetti Pines and two kilometres of land from Prince Torlonia, so as to have a view of the Campagna and the sea, turns out to be one of the usual canards. It is denied by the *Osservatore*, and by the owner of the property; but the anti-clerical members of the municipality of Rome continue to discuss it. Rumors are also being circulated that Cardinal Amette, of Paris, is not in harmony with the Holy See, because he has not condemned the *Bulletin de la Semaine*, which has come under the censure of two other French Cardinals and fifty-five bishops, whose action has been endorsed by the Cardinal Secretary of State and the Cardinal Secretary of the Consistorial Congregation. It is true that Cardinal Amette has not publicly denounced the *Bulletin*, but before the other prelates had taken action he had privately rebuked the directors of the publication.—According to the despatches of July 10, the tribunal of the Rota has reversed the refusal of the Court of First Instance to nullify Count Boni de Castellane's marriage to Miss Anna Gould. The plea is said to be that Miss Gould had declared that she did not consider

Christian marriage to be indissoluble. The press reports state that the case is now before the higher tribunal of the Segnatura.

Italy.—The graft in Italy in connection with the building of the Palace of Justice, which cost millions more than the estimates, has been brought before the public again by the suicide of the engineer Giannini.—It is reported that difficulties have arisen between the Vatican and the little Republic of San Marino, which has a population of only about 10,000. Certain laws have been passed which enable the Government to dispose of Church property, thus invading the rights of the Holy See.

Portugal.—The tyranny of the revolutionary government of Portugal is producing a marked renewal of religious faith and practices, as in France. In Oporto and its neighborhood the conferences of St. Vincent de Paul have been doubled. The Communions, especially of men, during the Easter season were, it is said, never equalled in memory of the people. In spite of the menaces of the minister, the notorious Affonso Costa, the bishops have written pastorals, and denounced the "associations of worship," a few of which have been formed. To remain within the limits of strict legality, the pastorals are addressed, as open letters, to the President of the Republic. This probably will not save them; but it shows that the bishops are not lacking either in courage or humor.

Germany.—The Centenary of Adolf Kolping will be celebrated at Cologne, the centre of his activities and successes. A committee, at whose head are the Archbishop of Cologne and Prince Max of Saxony, and which includes many of the most prominent Catholics of Germany, has sent out its invitation to all the members and friends of the *Gesellenverein*, of which Adolf Kolping was the founder. While public meetings are to be held in many parts of the city, the great event of the entire celebration will be the dedication of the immense central hospice of the society at Cologne, which contains three hundred private rooms, work shops, lecture halls, etc., for young Catholic workingmen. It is only one of many similar institutions illustrating the activities of the *Gesellenverein*.—Major-General Erich von Falkenhayn has been appointed Minister of War in place of von Heeringen. Three other important changes have been made in the most responsible positions of army directors. The new military formation, according to the recent legislation, has now likewise been officially announced. In the opinion of the most competent authorities the German army will hereafter be sufficiently strong to meet, without apprehension, a simultaneous attack of other Powers conducted against even the two most remote boundaries of the Empire.—Extraordinary honors were paid to Count Zeppelin on the occasion of his seventy-fifth birthday, July 8. Letters of congratulation were received by him from the Emperor, the

Princes of the various German States, and the Imperial Chancellor. On this day, likewise, the twentieth Zeppelin airship, "Z 20," made its maiden flight. The Count, with his wife and daughter, entered the gondola, and as the vast ship ascended the enthusiastic multitude broke forth in the thundering chorus, "Deutschland, Deutschland über alles."—The indignation of the German press has again been called forth by the utterly unjustified and heartless execution by a French officer of a German youth, Hans Müller, only seventeen years of age, who had been impressed into the foreign legion of Algiers and most cruelly treated. His parents had applied to the President of France, who extended full pardon if any fault had been committed by the lad. The officer, with full knowledge of this pardon, had the boy put to death a few days before his parents, who at once hastened to the scene, could arrive. Such, at least, are the details as far as they can at present be ascertained.

Austria.—The meteorologist, Dr. Nimführ, has been accorded financial assistance by the Government to actualize his inventions, which he promises will assure stability to a new form of flying machine, in which the balance is always to be retained by certain automatic arrangements. The peculiarity of the wings is that they can be set in motion with a rapid vibration, resembling the wings of certain insects. His theory is that "the carrying factor" is not the resistance of the air, but the suction of the rarified atmosphere exercised upon the plane expansion of the machine. His constructions, recently exhibited before a few invited guests, are the result of twenty years of study. Dr. Nimführ is connected with the *Frankfurter Zeitung*, as aeronautic collaborator.

Japan.—The Institution for Higher Learning (Jochi Gakium) begun at Tokyo by the Jesuit Fathers in April, 1912, has been formally recognized by the Japanese Government. It is located in that part of the city called Kojimachi, corresponding to the old walled city of Yedo. It is near the palace occupied by the present Mikado when he was Prince Imperial.

Balkans.—After a week of conflicting reports about the victories of Greeks and Serbs over the Bulgarians, and vice versa, it was announced on Wednesday that the Bulgarians had met reverses everywhere. Losing the battle of Kilkiss, the Bulgarians withdrew to the neighboring hills, and with their artillery posted on high ground waited for their foes, but they were driven back and compelled to flee in disorder, hotly pursued by the Greeks. According to Vienna despatches Bulgaria then sued for peace. The disasters in the field and the outbreak of cholera gives an appearance of probability to the report. Meantime, Greece has protested to the Powers against the atrocities committed by the Bulgarians and Turkey declares its intention to recover some of its lost territory, even including Adrianople.

QUESTIONS OF THE DAY

A Vacation Opportunity

All play and no work is very like to make a dull vacation. Somehow we modern folk who work all the year round acquire a habit of being busy, and so after the novelty of sweet-do-nothingness wears away we have an uneasy sense of incompleteness, following days of mere pleasure seeking, or weeks of simple rest. The finest of vacations is that which has a pleasant mingling of work and play—a change of interesting occupation, an agreeable play of light and shadow, rest and entertaining labor through its days.

Then, too, the modern mind is painfully inclined to introspection, and men and women who go to quiet places to rest sometimes find themselves unaccountably restless and uneasy—because they fall to thinking too much of themselves.

These reflections are obvious enough, and they lead straight to the suggestion that we take with us upon our vacation some plans for profitable effort along easy and entertaining ways. The moments of exertion will make the hours of rest and ease more truly a recreation. The interest of the work will give our thoughts a holiday.

But what shall our summer's occupation be? There is one form of interesting occupation which is too seldom thought of by Catholics who go to country or to seashore for a holiday. It is the work of teaching catechism to the children who throng about us during the summer hours. Does the suggestion seem an extreme and unpractical one?—let us consider it a bit.

To begin with the importance of the work itself, who does not realize, if he thinks upon it, that catechetical instruction is one of the crying needs of our time? The children who go all year to the public schools are shockingly ignorant sometimes of even the elementary truths of the Faith. Even the little ones who have studied their catechism well would be none the worse for a little pleasant teaching upon the matter they have gone over, supplemented with a story or two to make the matter clear and drive the doctrine home. On the shady corner of a veranda, or under a spreading tree, the old truths would sound fresh and full of new attraction if they were kindly and interestingly rehearsed. One talks a great deal to children in the summer time—pleasant nothings for the most part, which only serve to while away an empty hour. Why not speak pleasant somethings to them now and then—they will be more pleased and flattered than you think, and the memory of your teaching may long outlive all other recollections of that vacation-time. How much good is lost and how much harm is caused by an imperfect understanding of the truths of Holy Faith.

But how is one to set about the work of teaching? There are a thousand ways suggested by the various

surroundings in which one finds oneself, and the divers needs of the little ones with whom one has to deal. The most elementary and ever-practicable way is to lead a pleasant chat, which is, perhaps, languishing a bit for want of matter, tactfully along the lines of religious thoughts. One can do so with children far more simply and naturally than with their elders, and once the talk is well begun one can turn it whither there is greatest need. It is a great error to suppose that an intelligent child will be bored by or resent such a kindly instruction. Children feel flattered when they are treated "like grown-ups," and they will bend every effort of their youthful minds to understand what is said, and not to disappoint your flattering expectations. If you begin to chat with them in this profitable strain you will find many an hour slip by in interesting talk.

This is the simplest and most informal kind of catechetical instruction. It needs only the subject, the occasion and the man—or woman. Beyond it there extends a world of possible variations in the manner and matter of one's teaching. One may gather a little class, and hold informal sessions in the shade—a grateful offset to vacation days. Or one may enlist as a formal auxiliary of the parish priest, and teach on Sundays in the mission church, or in some house of the neighborhood. This notion of having catechetical stations, where the children who live far from the priest may gather once or twice a week for instruction, is rapidly gaining ground and bringing good results. Summer is an excellent time for setting such a plan afoot, and if your efforts are systematic and well-ordered the work begun in summer may go on gathering impetus throughout the year.

No doubt there will arise in many minds various difficulties against the carrying out of such a scheme. First, perhaps, one's own accurate remembrance of the catechism may leave something to be desired after the lapse of years. But this is only a reason which commends the work the more. In teaching the children we shall refresh our own recollections and thus do a service to ourselves. Again, there is the fear of being officious, or of giving offence by our well-meant efforts. Here the danger is much less than we might suppose. Nothing pleases good parents more than service done their children, and many folk, grown careless and indifferent themselves, will be glad to see the helpful interest you are taking in their little ones. Finally, there is the lurking fear of being "pious" and seeming too "religiously inclined"—but this is pitiful, and there is no need of answering it by arguments. With all similar objections it has been tellingly answered long ago by Him Who said, that if any were ashamed to acknowledge Him before men, so would He be ashamed to acknowledge them before His Father in Heaven.

In fine, this work of teaching catechism is admirably fitted to lend a zest and point to our vacation leisure. If we take it up with a good will, when and as occasion

serves, we shall find it the occupation of many interesting hours and the source of grateful recollections. The good we shall do to the children no one can estimate this side of Heaven. For there is no learning so fruitful to the little ones as the knowledge of their faith, and the lessons we shall teach will fall on memories as receptive of the truth we give them, as they will be tenacious in keeping the good word through all succeeding years. The letter in this issue of AMERICA from our Paris correspondent may be suggestive of many things in this matter of instruction. What has been begun in vacation days may be profitably continued during the rest of the year.

EDWARD F. GARESCHÉ, S.J.

The Kolping Centenary

Catholic Germany is preparing with her wonted energy and enthusiasm for a new celebration, the Kolping Centenary. With Bishop Ketteler, Adolf Kolping stands at the head of the Catholic movement of social reform. He was perhaps the first entirely to specialize his work. His whole life was devoted to a single class, the class from which he himself had risen to the dignity of the sacred priesthood, the class of Catholic journeymen.

His weak frame, like that of his contemporary Ozanam, was alive with the fire of a mighty love for God and man, which at the same time quickened and consumed it. Like Ozanam, too, he left behind him a work which will continue to grow with the centuries of Catholicity. If in America his great ideas have hitherto been slow in taking root, it is only because of our tardy social awakening. Nothing can be more clear than the need of gathering about the Church our young Catholic workingmen, of providing them with their own homes, to which they can turn at once upon entering a strange city; homes where their faith and piety are carefully protected and fostered amid the thousand dangers of our great industrial centres; where trade ideals are developed and technical instruction is given them, and where their leisure hours can be spent enjoyably and profitably in the midst of Catholic surroundings and Catholic influences. Such is, in part, the work of the Kolping Societies, the *Gesellenvereine*.

Adolf Kolping was born at Kerpen, December 8, 1813. His parents were of that simple class of humble, God-fearing peasants, who in the country districts of Germany, as of Ireland, are the true salt of the earth, the stock of which God's gentlemen are made, from which saints and heroes spring. The days of his childhood were ever a sacramental memory to him, and the one brightest star in that heaven of purity was the day of his First Holy Communion. The page of his diary which refers to this great occasion reveals in its touching piety and deep humility the whole soul-history of the man.

"Many years," he wrote, "have intervened since that nuptial feast, with its purest, loftiest joys that

youth can know. My soul was stirred through all its depths, as I thought of it this morning during the Holy Sacrifice. . . . Truly God's hand has wonderfully guided and protected me, and has smoothed the path that led onward to my goal. But I have not always been grateful. To-day I knelt before the altar, and longed to pray as then I prayed. But that I can hardly hope to do. The words have become more beautiful; but ah! the heart is no longer so pure. Days of childhood, of undimmed devotion and happiness, how blessed you are, but how soon spent! In vain the man looks back at you and longs for your return. Before him are toil and trouble, behind him lie many lost days which no repentance can purchase back again. One thing alone remains for him. He must place his hope in the Lord, Who will strengthen in the battle the timid soul." (Schäffer, *Adolf Kolping, der Gesellenvater*, pp. 39 sq.)

Few days, we may confidently say, were lost in the life of Adolf Kolping. It was a full life, wonderfully proportioned and providentially ordained for the accomplishment of his great work.

With the year 1826 the first milestone of his simple yet eventful career had been reached. Too weak for the strenuous labor of the farm, the boy left home at the age of thirteen to be apprenticed to a master shoemaker in his own native town. At the conclusion of his three years' term his life as journeyman began, with its customary wandering from city to city. Everywhere he obtained the highest testimonials. In the meantime his eagerness for learning, which had already taken possession of him in his early childhood, continued unabated. His nights were perseveringly devoted to study. Like Burns or Lincoln, country-bred as they, his few leisure hours were devoted to reading. History, poetry, literature and spiritual works of every kind were all studiously conned by him, provided only they were good and noble. That fine Catholic instinct which later made him reject the most favorable opportunities of obtaining an education at an institution which he believed was religiously unsound, now likewise kept him aloof from all that was in contradiction to the high principle which had been instilled into his soul by truly Catholic parents and an excellent Catholic teacher.

Little as he thought of it, he was now being prepared in the school of Providence, for his great journalistic work which in later years was to blazon a way for Catholic social reform in Germany.

Kolping, it must be borne in mind, was destined to become not only an organizer, but a popular writer and editor as well, and the founder of various literary enterprises, modest in themselves, but of great moment in the development of the religious and social life of the people. The earliest of his poems in our possession was written while he was still practicing his trade, four years before he was able to begin his academic studies, and was occasioned by the death of his mother in July, 1833. To her and to his home, with its happy family life, his heart was attached with the fondest affection; nor did he

ever forget his first teacher, the man who had quickened his imagination and bred in him from earliest childhood the purest and loftiest ambitions. Knowledge is power; but he knew that it is worthless in itself if not directed to the service of God.

Ten years were to be spent by him as an apprentice and journeyman in his trade. They were years of rich experience, and it was during this time that his social mission was gradually unfolding itself.

The Manchesterian ideas of free competition, in direct opposition to all Catholic social teaching, had already gained their foothold in Germany, and were producing their disastrous and immoral effects. The old gild life had been destroyed, and the workingman was relentlessly told to drive the best individual bargain that he could with a grasping employer, from whose soul the doctrines of Liberalism had expelled every sentiment of true Christianity. All combinations which might have strengthened the cause of labor were under such a system regarded as opposed to the principles of industrial liberty.

Such liberty meant nothing less than industrial anarchy. The weaker was the natural prey of the stronger, and no one was permitted to interfere. It was the law of the caveman and the savage if they ever fell so low in their social conceptions. The great division between employer and employed was thus created. At the same time arose the proletariat, growing ominously in numbers with every day. Riches were more and more concentrated in the hands of the few. Discontent was common, and the soil had been prepared for the propaganda of a godless Socialism.

Liberalism cared nothing for the morality of the workingman. The factories often became cesspools of vice. "I have found in the great workshops," were the terrible words of Kolping, "not one decent, morally pure journeyman, but veritable monsters of immorality, and I have not found a master who was in the least concerned about these conditions." Such had been the dreadful fruits of the Reformation in Germany. The beginnings of this moral degeneration Luther had already, in plain words, described as a common condition where his doctrine had most taken root. Kolping, with his keen Catholic sense of order, justice and purity was touched to the quick by all that he beheld about him. His own relations with the small masters under whom he worked fortunately still remained such as Catholic tradition had made them in better days.

But he had now come to the second great milestone in his career, the beginning of his student life, in 1837. Long ago a vocation to the priesthood had ripened in his soul. Before a picture of our Lady, we are told, he had received it, like another youth in the palace of the Gonzagas. Prince and pauper were equally her children. The obstacles which poverty placed in the way of the latter, wealth created for the former. But in both it was the indomitable character which early piety had

formed in them that conquered every obstacle. In both God crowned the struggle with supreme success.

Kolping began his studies of Latin while still engaged in his trade, receiving special instructions from Father Lauffs. Upon the removal of the latter he fell under the influence of the vicar, Wollersheim, himself a literary man, who greatly interested himself in the youth, and enabled him to enter the Gymnasium at Cologne for his academic studies. The pastor of his own native town of Kerpen had refused all assistance, since he evidently regarded the entire project as purely visionary.

Not only was the young journeyman already twenty-four years of age when he began his classical course, but his constitution, moreover, was exceedingly feeble. The following year serious hemorrhages followed, and we see him facing death, without fear or perturbation, "in the springtime of life." But the great work for which he had been called was yet to be done. Slowly he convalesced, and instead of receiving assistance was obliged to add new burdens to his exhausting studies; for the favor of a free tuition, which the college authorities had granted him, was withdrawn, in view of the apparent hopelessness of his condition. He consequently was compelled to acquire the necessary means by giving private instruction.

It is a long, pathetic and inspiring story, that struggle for an education. Yet there was no other way that could lead him to his goal. Kind friends often came to his aid, and though he could never see an open path before him, he was satisfied to advance one step more, and leave to Providence the rest. With Cardinal Newman he might well have exclaimed, "One step enough for me!"

Munich was the city of his desires, in which for many reasons he wished to begin his theological studies, and to Munich Providence led him, at the vital moment, in a wonderful way. At the deathbed of a man who had himself in earlier years begun the studies for the priesthood, but whom an inordinate passion for drink had dragged down to his ruin, he found a benefactress. As a peace offering for the man, to whom she had already shown special charity, she pledged herself to afford some needy student the means of following out his vocation. Her choice fell upon Kolping.

Munich was the city of his desires. It was likewise the city where he was to be drawn close to a kindred soul, the young Ketteler. From him he received not only encouragement, but wise suggestions which materially altered the plan he had already conceived, we may suppose, during the years of his labors as a journeyman, and which was to attain its final realization in the magnificent institution of the *Gesellenverein*. The origin, scope and development of this work, to which the remainder of his life was mainly devoted, we shall consider in another article.

The third milestone of his career was now in sight for

him. From Munich he passed to Bonn, from Bonn to Cologne, and here on April 13, 1845, he was ordained to the priesthood. A wide field of labors was opening before him, in which the whole energy of body and soul was to be consecrated to the service of God and of his neighbor.

JOSEPH HUSSLEIN, S.J.

Recent Developments of the Theosophist Movement

II

A French writer has devoted an interesting book to the quack philosophers and unorthodox prophets of new religions, magic-mongers and diviners, and the like, who flourished in France in the eighteenth century, and he remarks that they found their disciples and patrons largely among educated people who boasted of their emancipation from the "medieval superstitions" of Catholicism. In the same way we find to-day those who have abandoned or are playing fast and loose with the traditional faith of the civilized world eagerly turning to Theosophism, Buddhism and the rest, and taking up "crank" religions of all kinds, from Spiritism to "Christian Science." Theosophy in the white man's lands—in England and in America—lays itself out to win weak-kneed or muddle-headed Christians, with its assumed attitude of friendliness to the Christian tradition and its theosophic interpretation of the Gospels. As part of this policy Mrs. Besant established in England an association under the name of the "Guild of the Mysteries of God" to unite Christians and Theosophists in preparation for the second coming of Christ. Strange to say, Anglican clergymen and Dissenting ministers have joined the Guild, accepting the assurance that Theosophy is a philosophic system, adherence to which is compatible with the profession of Christian belief. A clergyman of the Scottish Episcopalian Church is (or was lately) a high official of the Guild. I guard my statement, because some of those who have joined it have had a rude awakening followed by an abrupt retirement from it. Such was the lot of the Rev. Dr. Horton of Hampstead. In July, 1911, he spoke strongly in favor of the movement, and said he rejoiced at Mrs. Besant's testimony to the Scriptural doctrine of the second coming of Christ. Then he went out to India in connection with the work of a missionary society, and what he saw and heard there showed him that he had made a sad mistake. He sent a notice to the papers stating that he had been "misled by specious and ambiguous language," and when he preached on the expected Second Advent had no idea that preparations were being made to present to the world an Indian boy as the reincarnation of the Saviour.

Whatever "specious language" may be used in Europe and America, Theosophy in India is frankly Hindooist, and frankly Buddhist in Ceylon. Miss E. R. McNeile, who was for a while a disciple of the Theosophist and an enthusiast in the cause, was also disillusioned by what she

saw in India. She left the Theosophist Society and is now a worker for the High Church "Society for the Propagation of the Gospel." In a pamphlet she has lately published under its auspices ("Theosophy and the Coming of Christ," S. P. G. Offices, London, 1913), she states that in India:—

"The Theosophical Society stands as the champion of Hinduism against what it represents as a merely Western religion, and professes to be the real exponent of the former as it should be when stripped of its medieval accretions. And it should be observed that the use of idols is not one of these accretions. A shrine to Sarasvati (the goddess of learning) stands in the quadrangle of the Central Hindu College at Benares, an image of Hanuman (the monkey god) at the gate of the Hostel, and a little red Ganesh (the elephant god) over the door of Mrs. Besant's private house."

All this is bad enough, but there is, if possible, a worse side to the recent developments of the movement. To a Catholic it is painful to put on record the blasphemous fictions by which the name of the Saviour of mankind is associated with this mischievous propaganda. The Theosophists hold that from time to time a great teacher has come to mankind, each of these teachers being a successive appearance of the Buddha in human form. One of these comings was that of Christ. His agony was the passing from Him of the indwelling Presence, after which He was only man. Horrible to say, Mrs. Besant and her following have been announcing the coming of the same Presence, and preparing their Society to recognize the Second Advent of Christ in a Madrasse youth, for some time a student at the Benares College. To prepare for his welcome as the new Saviour and Teacher of men was the object of the "Guild of the Mysteries of God" in England, though here specious and vague language was used to veil the facts. In India in a parallel organization, the "Order of the Star in the East," there was no concealment.

The Indian student who has been educated to play this part is a certain Krishnamurti, the son of a man named G. Narayaniah, a native of Madras. The father became four years ago assistant secretary to the Theosophical Society in India. Mrs. Besant undertook the education of his son and took him to the Benares College, and there the talk began of his being the coming World Teacher. Mrs. Besant in some of her writings spoke of him by the fanciful Greek name of "Alcyone." There are so many strange things in the literature of Theosophy that one wonders if she realizes that Alcyone is a feminine name. As to the strange things that followed, here is Miss McNeile's testimony:—

"In January, 1911, a society was formed among the students of the Central Hindu College, the College founded by Mrs. Besant at Benares, under the title of the Order of the Rising Sun, to promote preparation for this coming. The boy Krishnamurti was made prominent in the Order, and it was the practice of the members to prostrate themselves be-

fore him and touch his feet, an act of homage well understood to imply an act of worship. The principal of the College, Mr. George Arundale, was the founder of this Order and the high priest of the cult, and to such an extent did it tend to encroach upon the time and attention of the students that remonstrances were made by alarmed parents, and the Order was suppressed. It was, however, speedily replaced by the Order of the Star in the East, of which Krishnamurti is head and Mrs. Besant Protector. The object of this order is so to prepare the way for this Coming One that, when he comes, he may be recognized and received. In the words of one of Mrs. Besant's London lectures, 'If it be so amongst some of us, enough of us to influence the public opinion of our time, then when the Lord of Love comes again it shall not be a Cross that will meet Him; nor yet three years alone will he stay with us, but our love will not let Him go, for Love fetters even the Lord of Love.'

But even before these proceedings began at Benares there had been some trouble. Narayanan alleged that his son Krishnamurti had been led into improper habits by a man who acted as his tutor at Madras. Mrs. Besant protested this was a calumny engineered by Hindus who disliked her because she had opposed their political conspiracies. The storm blew over for a while, and in 1911 and again in 1912 Mrs. Besant brought with her on a visit to England the boy who had been worshiped, it is said, not only by Hindu but by European Theosophists in India. On the second visit to London it was stated that this year or the next Krishnamurti would be sent to Oxford to take a degree there, and that Mr. Arundale would resign the presidency of the Benares College to go with him there and assist in his training. Mr. Arundale has actually resigned, but whether the Oxford plan will be carried through or whether the whole imposture is about to collapse is not quite clear. For the father of the boy has again interfered to mar Mrs. Besant's plans. Last November he entered a suit in the Indian courts to recover the possession of his son, making damaging allegations against a Mr. Leadbeater, who had acted as his Theosophist guardian. A few weeks ago the Court gave judgment in favor of Narayanan and ordered Mrs. Besant to restore the boy to his custody. But there is a whole complex machinery of appeals that may prevent the judgment taking effect or means may be found to make it inoperative.

Meanwhile a book on Theosophy, "At the Feet of the Master," by Krishnamurti, alias Alcyone, is being circulated by the Theosophists and appealed to as a proof of his inspiration, the argument being that to produce such a work would be impossible for the ordinary Hindu youth, to whom English is a foreign language. This argument is puerile to the extent of utter absurdity, for the book is nothing but a rehash of existing English Theosophical writings, by whom prepared who shall say?

The whole of this wretched business would be ludicrous if it were not that it has proved a snare to large numbers of men and women, white and black, European, American

and Oriental. People brought up amid Christian influences have embraced as a saving faith this miserable blend of sham philosophy, false mysticism and utter paganism, and in the East for Hindu and Buddhist it has been a rallying point against Christian teaching. It is painful to record the story of its later developments and its profane abuse of the Holiest of Names, but it is necessary to show what Theosophy really is and to expose its affected respect for Christian beliefs and traditions.

A. HILLIARD ATTERIDGE.

JOHNSON READS THE BIBLE

VI

What Moses Saw

"If I remember rightly, Johnson, your first difficulty in the biblical account of the creation is that Moses allows only six days for the whole series of creative acts, whereas science demands thousands and thousands of years. In fact the scientists have stopped counting."

"No; it is not exactly that, for I have not forgotten how on a former occasion you explained that those six days might be regarded as six epochs which we could make as long as we liked. But why six? Was the formation of the universe divided into six distinct periods? It seems to me that such a division is arbitrary."

"Arbitrary? Yes, like all historical divisions. Do you imagine that the historical division of ancient times and middle ages, and modern times isn't arbitrary? There was a period when ancient times were very modern times and the middle ages may soon cease to be middle, just as modern history will some day be ancient. Open your history books, and you will see that many of them differ considerably at times in the number and duration of the various epochs of the world. Each writer makes his own and so in the history of the formation of the earth there are successive steps which you can divide as you judge fit. Moses made them six."

"Why?"

"Because God wished to attach to the fact of the divine repose after the work of creation the law of weekly rest which was at that moment instituted."

"Did not that law exist before?"

"That's a controverted question. If it was previously instituted it received a solemn sanction and a new consecration on Mount Sinai. Six days of labor and one of repose: such was the law of God. Through Moses God connected that law with the history of His own labor and His own repose: 'I made the world in six days and rested on the seventh.'"

"It is quite possible, moreover—remark that I say possible—and this suggestion might explain many things and smooth away many difficulties—that there was a description of the creation made by God to Moses which was more than an ordinary recital; something, if we may say so, like a magnificent, living, moving and grandiose panorama, a sublime vision lasting a week, all of which Moses recounted in the opening pages of the Bible."

"That is interesting; please explain."

"You know that God frequently spoke to His servant in the desert and that on one occasion He called him to the summit of Mount Sinai and kept him there apart from all human intercourse for forty days."

"Of course I do."

"Well; we know much of what occurred in those divine conversations. For you will find in the Bible, that God gave to Moses the laws to be observed by the people, that He explained the elaborate ceremonial of divine worship which was thence-

forward to be followed; that descending even to the minutest details He placed before the eyes of His servant the very patterns of the sacred instruments to be used in the sanctuary; such as the golden candlestick, the tabernacle, etc., and He commanded Moses to write down not only what he had heard but what he had seen.

"Not only that but he was commanded to place in the beginning of the book an account of the creation. God therefore Who inspired him to do so, must have enlightened him about it. How did He do it? He may have dictated the account, but why could He not—I merely offer it as a suggestion,—why could He not have given him so to say, a view, a vision, a contemplation of the various stages of creation during an entire week? Why could He not have reproduced for him there on the summit of the mountain the various scenes of the original cosmogony, making, so to say, the beginnings of the world pass before his eyes during that week of solitude in the mysterious cloud."

"What week? I thought it was forty days."

"You never noticed then in the Scriptural narrative that Moses was enveloped in a mysterious cloud during *six days* and that it was only on the seventh day that God called him from the midst of the cloud to make known to Him the Divine Will?"

"No I did not. Where do you find that?"

"Here it is in Exodus, Chapter xxiv, verses 15-18. Read it."

"When Moses was gone up, a cloud covered the mount and the glory of the Lord dwelt in Sinai covering it with a cloud *six days*, and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud went up into the mountain and he was there forty days and forty nights."

"That's quite interesting."

"Now I don't want to impose on you or any one else what may be after all only a fancy but it looks to me as if that were a special week of sanctification for Moses while on the mountain and a sort of preparation for closer contact with God. Indeed, it seems to me, though of course I may be mistaken, that the sacred text may allow that view."

"What happened then?"

"Well, why could we not suppose that God made the great work of the creation pass before the eyes of Moses during those six days each one of which was to lead him by successive steps up to the repose of the seventh or Sabbath day?

"Might we not say therefore that on the first day Moses saw the earth void and empty; inert and without heat; the primeval nebula from which was to issue the heavens and the earth. It was without movement and essentially incapable of imparting it to itself. But an impulse is given by God, and lo! the whole mass is in movement. The multiplied shocks of its molecules produce heat and the heat produces light. Would not that satisfy the scientists who say that Moses introduces light before the sun was made?"

"Yes, that seems like the *fiat lux*."

"Precisely; and Moses heard those words: 'Let there be light and there was light.' The nebulous mass grows bright and what was to be the earth begins by being a brilliant luminary shining with its own light. During an entire day Moses might have gazed with delight on this spectacle. 'And there was evening and morning, one day' on the summit of the mountain, where he was contemplating this vision of the past; the reenacting of the primitive genesis. It was the first day of this divine panorama and this first day of creation was the first step also in this week of sanctification."

"I notice you are using the phraseology of science."

"Exactly so; it is to show you that none of the assertions of genuine science are in conflict with the Bible. But let us go on. On the following day another spectacle unfolded itself before his eyes and here with the greatest reverence I want to make a

suggestion. You know it often happens that in a drama when the curtain rises we find ourselves in the midst of events that are supposed to be twenty or thirty years later than what we had witnessed in the previous scene of a few moments before. So between the first vision that revealed itself to the wondering eyes of the prophet and the second you may place as many centuries as you wish. Now on this second day what does he see?

"The earth is no longer a star. The heat acquired by its intermolecular movements had to fight against the cold of the space in which it was plunged. On the surface of the globe, the gaseous state has become liquid, then solid; a crust envelopes the earth, but this crust, heated by the interior fire, is still burning and its contact volatilizes all that it touches. Thus above it there broods an atmosphere of clouds extremely compact, whose state is continually changing. At a distance from the earth the exterior cold fastens on them and liquefies them and they fall on the earth in abundant rains; but as soon as these floods touch the earth, its heat volatilizes them again and flings them back in the air."

"So the battle between heat and cold continues but the cold is ultimately to conquer. That is what Moses saw on the second day of his vision. A part of the rain that fell remained on the earth, for after a while the crust was no longer hot enough to volatilize it anew. From that moment 'the waters that were under' covered the whole earth."

"Such was the spectacle that passed before the eyes of the prophet during 'an evening' and 'a morning' that is to say during the second day passed on the mountain. What a difference from the scene of the day before! On the first day the earth was a sun; on the second a planet which the waters completely covered and above which hung, as I have said, the atmosphere of clouds. But the third day arrives, and the surface is about to reappear."

"Yes, I read in the text 'God said!'"

"That word 'said' reminds me, Johnson, that Moses could really hear the Divine voice each day pronouncing some words, announcing and naming the spectacle which Moses was to gaze upon. Read on."

"'God said: Let the waters that are under the heaven be gathered together in one place, and let the dry land appear, and it was done.'

"Yes; the earth had continued to grow colder and you know as a general rule that what grows cold contracts. Hence in its gaseous state the earth was much larger than it is today. Indeed the difference is startling. As the cold continued the contraction went on, until finally the circumference of the globe held within it an ocean of fire whose pressure against the envelope made it bulge here and there while gradual shrankings helped it to lose its original uniformity of surface."

"You mean that hills and hollows began to appear on the surface."

"Yes, and that is what Moses saw on the third day. When these inequalities appeared the waters naturally followed the modifications of the crust sinking in some places in the hollows and in others leaving exposed the parts which protruded."

"I suppose that is what the Bible means when it says that 'the dry land appeared.'"

"Yes; and now a greater phenomenon presents itself. The heat not being excessive, life is possible. Lo! God is going to create it."

"Let me resume the Bible narrative; 'God said: Let the earth bring forth the green herb, such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself, and it was so done.'

"What a glorious spectacle! Of course in the depths of the ocean primitive vegetable and animal life was just beginning to start, though we may suppose that the gaze of Moses did not

penetrate so far. But after all, what was that rudimentary life of the *fucoids*, and *graptolites* in comparison with the life that was already bursting forth!

"All around him mountains were rising from the waters; far off in the expanse islands appeared; on the earth were seen the plants and trees which were rapidly growing and extending their branches; but it was a vegetation unlike what we see now. Indeed the rays of the sun had not pierced the barricade of clouds piled up between it and the earth and the new growth was like that of a hot-house rapid, abundant, but of a desolate uniformity; no other color than green. Nor were the forests enlivened by the songs of birds while concealed under the moss of the earth some isolated scorpions were crawling unseen."

"I suppose that is the vegetation which made the coal beds."

"Yes; it was to disappear so as to make place for a new growth under the influence of the sun. It sinks in the depths of the earth or fills the caves into which men will descend in course of time to seek the precious combustible which they need for their comfort and work."

"It seems to me you are anticipating."

"You are right; let us return to the third day and stop there. And the evening and the morning were the third day."

"Doubtless Moses enjoyed some rest between evening and morning."

"It is to be hoped so."

"Well let us do the same."

CORRESPONDENCE

Catholic Women's Activities

LONDON, July 1, 1913.

The Conference of the International Federation of Catholic Women's Leagues, which was held this year in London, closed on June 28, after four most instructive meetings. The delegates of various countries interchanged their views, got better acquainted with one another's methods and particular aims, so that they will henceforth follow with increased interest the development of Catholic activities throughout the world. The Holy Father was represented at the Conference by Mgr. Bidwell, and His Eminence Cardinal Bourne presided at the final meeting and proposed the resolutions. These were mainly concerned with the amelioration of conditions for the working classes, and the necessity of combined Catholic action for the attainment of certain reforms.

The aspect of the Cathedral Hall of Westminster on June 28 was indeed Catholic, for it included not only women of different nationalities but of all castes and callings. Here were teachers and seamstresses, married women and single women, humble toilers and ladies of high degree, nuns in different religious habits, all unanimous in the pursuance of one great object, the triumph of Christ's Church through the practice of Christian Faith and Charity. The Catholic Women's League of England, whose admirable achievements are well known, effaced itself on this occasion in order to give scope for the exposition, by its foreign sisters, of conditions and modes of organization in other countries.

A noble daughter of France, the Vicomtesse Velard, one of the founders of the *Ligue Patriotique des Femmes Françaises*, told of twelve years' assiduous work that brought half a million recruits to the Catholic Women's banner; and of their efforts in the arduous combat with Freemasonry. In a clear and concise summary the French delegate explained the hierarchical nature of the

principles guiding the *Ligue*, which enabled it to keep in touch the remotest villages with the Central Bureau of the committee that initiates and executes all decisions. The provincial pastors were the medium of bringing the Zelatrices in communication with devoted helpers in country districts, and it is its accessibility to the masses that makes the work of the *Ligue* so remarkable a success. To reach the Catholic conscience and train youthful minds to reasoned thought on the problems of existence are some of the duties imposed on themselves by the members of the *Ligue*.

"It is a dangerous illusion to dream of a social regeneration unaccompanied by a religious revival." These words were warmly applauded by the assembly in Westminster Cathedral Hall. The speaker enumerated briefly the different activities of the *Ligue*: study circles for the acquirement of doctrinal knowledge; Retreats for members; monthly Days of Recollection and other good works for the furtherance of Catholic ideals.

The German delegate, Baroness Mirbach, gave an account of the organization that led to the splendid and rapid success of the *Frauenbund*, which rallied together Catholic associations of charity and apostleship, so that they all work in unison, and give to the Catholic woman her rightful place in the modern Feminist Movement. The Catholic women of Germany have decided that they dare not dissociate themselves from this movement if the moral standard and the pure ideals which they possess are still to leaven the world and keep the forces of corruption at bay. In order to enable Catholic women to fit themselves for their new sphere without neglecting the old, to combine useful public work with their characteristic care of the home, a monthly magazine of instruction and encouragement is distributed gratis to all members of the *Frauenbund*. Scientific and popular pamphlets are sown broadcast; classes and lectures attract the public; women's interests in religion and in culture, as well as in economic conditions, are watched over and defended. The growth of the *Frauenbund* has justified the expectations of its founders. In 1904 it numbered 1478 members and six committees; to-day it numbers 60,000 and has 140 committees. There are already two subdivisions, one for Bavaria and one for East Germany. Besides the dissemination of Christian truth by the Central Committee, the local branches undertake the establishment of work-rooms, crèches, soup kitchens, coffee taverns, and courses of instruction in domestic arts.

The *Frauenbund* owes its strength and efficacy in a great measure to the support of the German Episcopate. The Bishops of Freiburg, Speyer and Paderborn welcomed it as a means of preserving the faith of young girls and through them the faith of the German nation. Mgr. Faulhaber considers the formation of the *Frauenbund* as a necessity of the century, for it is an element of civilization counteracting the effects of modern decadent theories and safeguarding the sanctity of family life.

Solicitude for the fate of women-toilers was a marked feature of the Conference. The working of the English Trades Board Act was discussed with keen appreciation by the foreign delegates, who hope to direct public opinion on the advisability of imitating it by reforming the conditions that press so heavily on men and women workers in many countries. The first attempt in Europe to follow England's lead was made by the Government of Austria, but the measure introduced for the protection of home-workers applies only to those engaged in making underclothing and shoes. The Catholic women of Austria are endeavoring to get it extended to other industries,

and also to obtain compensation for the time lost by home-workers in delivering their goods. In Germany the Catholics have tried to bring pressure to bear on the Government for the enactment of a law resembling the English Act, but they have not as yet succeeded, although their claims have aroused attention. In France there is a Wages Law in contemplation, but it leaves much to be desired. Nowhere, as was effectively proved by Madame Le Roi Liberge, has the law of Christian justice as enunciated by Pope Leo XIII been realized by the legislative bodies who undertook to deal with labor problems. The lack of fundamental truths, such as are drawn from familiarity with Christian doctrine, has been the cause of failure in all experiments to reconcile productive industry and capital.

Chief among the impressions carried away by participants in this International Conference was, that to-day, when the burden of evil seems increased rather than lessened by the advance of scientific invention, miscalled civilization, it behooves Catholics of either sex to assert their influence in order to maintain religious principles in legislation as well as in social life. Prevailing errors only too soon transfer themselves to the codes that regulate human intercourse, and these invariably react on our notions of morality. The un-Catholic theory that religion is less necessary to one sex than to the other has already wrought havoc with purity and Christian charity. Irreligion distinguishes the majority of legislators in the parliaments of the world. This misfortune can best be met by present-day mothers bent on instilling in sons and daughters alike the knowledge of divinely-revealed truths and the sense of responsibility to Creator and Redeemer. Continuance in the schools of the atmosphere of the Catholic home is of the first importance for the preservation of sound convictions and virtuous standards, therefore Catholic matrons will follow with intelligent interest the trend of legislation in this matter as in all else affecting the spiritual welfare of her children. The International Conferences of Catholic Women will enable them to learn from one another, to give mutual support, and to fit themselves for the exercise of whatever means may in future be at their disposal—the more the better—for imprinting on the public mind the Catholic outlook that can alone check the devastating progress of materialism.

E. C.

Something for Americans to Imitate

PARIS, June 23, 1913.

The revival of religion in France is a consoling fact, of which proofs are forthcoming at every turn. Among the young especially there is an increasing interest in religious questions, a spirit of apostleship that, twenty-five years ago, was far from being as general as it is now, a deeper sense of the responsibilities that accompany wealth, leisure and culture.

Among the young men of France this new spirit finds an element in the countless associations and Leagues that have grown up of late years under the patronage of the Church, and of which the "Association Catholique de la Jeunesse Française" is the most important, but women and young girls have also a field of action that is wanting neither in importance nor in variety. They also have their Leagues for social and religious purposes, their Patronages and the different works that are grouped under this name, their hospital work and *dispensaires*; but among these varied forms of charity one of the most essential is certainly *l'Œuvre des Catéchismes*.

It was established about twenty-five years ago, and the reports that were read only last month at its general assembly prove that its development keeps pace with the necessities of the day. The *Œuvre des Catéchismes* was instituted when religious teaching was prohibited in the Government schools; it exists all over France, in Algeria and at Tunis, but it is particularly useful in Paris, where, without it, it would be absolutely impossible to give the necessary religious instruction to the candidates for First Communion. It must be remembered that at least one generation of French men and women of the working classes have been educated in the godless schools and many children belong to families where, either from hostility, ignorance, carelessness, or real want of time, no religious instruction is given to them at home. Either through the influence of a comrade, because it is considered "respectable," or sometimes because they themselves have distinct views on the subject, it happens that children of this sort ask to be inscribed among the First Communicants. We have met in the Paris suburbs little girls whose minds were an absolute blank as regards religion; they had never heard the name of God, said their prayers nor been to church, yet they desired to make their First Communion, and their parents did not offer any opposition to their wish. In the suburban parishes of Paris, in spite of the increasing number of religious centres—the present Archbishop has done wonders in this respect—the overworked priests barely suffice to answer the claims made upon their time and attention. How, then, can they give children, whose mind is a blank, sufficient religious instruction to make them fit to approach the Sacraments? Before they grasp the meaning of the thing they learn, these rough neophytes must be taught the meaning of the words that they use, words strange to them and hard to remember and to understand.

It is here that the *dame Catéchiste* is invaluable; she sows the seed. In language that is necessarily less formal than that of the priest, she teaches her charges the leading truths of religion; she can make use of familiar comparisons and help herself with pictures.

There are now, in Paris alone, five thousand voluntary catéchistes; out of these, forty are laymen, eighty are nuns, the rest are women of the world, chiefly young girls. It would astonish those who believe that charity and self-sacrifice must needs wear an austere garb to hear how girls who are the life and soul of the social gatherings which they attend often spend their mornings. Plainly dressed, they begin their day in some distant faubourg, where their presence is welcomed though their name is unknown, and there, sweetly, brightly, as if the task amused them, they have opened before the waifs and strays of the Paris suburbs the vista of another and better life. Over and over again we have witnessed the influence that these voluntary teachers acquire over their rough charges. The priest's ministrations are regarded as a matter of course,—"*il fait son métier*," say these quick-witted and often irreverent neophytes. The *dame catéchiste* is a volunteer; they do not know her name and station, but they know that she does not live among them; she is of a different class, but her kindness, patience and ready sympathy bridge over the distance that separates her from her pupils. Indeed, the fact that she comes from the fashionable quarters of the city, that she has a pretty face and a soft voice gives honor and weight to the lesson that she teaches. The Catechism must be of importance if a well-dressed lady can come so far to teach it. This primitive argument is often the beginning

of a new awakening in childish minds, that are sometimes wonderfully receptive and logical.

In the diocese of Paris 5,023 voluntary *Catéchistes* are divided among 48,324 children. In the central parishes, where the parents are less ignorant, the work, although always useful, has not the importance that it assumes in the outlying faubourgs. Here, the mission of the *dame catéchiste* often extends beyond the horizon of the big, bare room where she is seated among her pupils. By discreet inquiries and sympathy, tactfully expressed, in times of trouble, she may become acquainted with the families of the boys and girls, whose confidence it is easy to win, and her action has often a lasting influence.

The annual assembly of *l'Œuvre des Catéchismes* took place in June, in the Church of St. Eustache; it was presided over by Cardinal Amette, whose warm interest in the faubourg of Paris, where the workmen congregate, is well known. The Bishop of Meaux, Mgr. Marbeau, who preached, in a few earnest words insisted on the fact that the Catechism is the basis of Catholic life. Experience proves that over and over again the seeds sown in youthful minds bear fruit even after years of neglect and oblivion. The directors of social and religious works have often noticed how the influence of the voluntary teachers takes hold of the souls of the little waifs and strays. If they have once realized the beauty of Catholic faith, the charm of Catholic charity and self-devotion, the feeling prevails throughout the ups and downs of many a checkered life.

The *dames Catéchistes* themselves are perhaps of all concerned those who reap the most abundant fruits from their voluntary mission. It needs a certain courage to go at stated days to a distant, unsavory suburb and make unruly and ignorant children respect words that they with difficulty can understand. The monotony of the task and its humility are apt to conceal its magnitude. Yet many of the young teachers grow passionately attached to their work, and it often happens that on Wednesday nights the prettiest and sprightliest young girls of Paris society insist on leaving the ballroom early, so as not to miss their Thursday Catechism. Thursday, being the French holiday, is naturally the day when the *Œuvre des Catéchismes* summons its volunteers to their post, and no other attraction would keep them away. The passing visitor and tourist who sees only the outer brilliancy of Paris cannot realize how, under this dazzling surface, runs a deep current of Christian life. There is no doubt that the adverse circumstances in which the Church in France has bravely held her own have developed the generosity of her children. Moreover, the greater degree of liberty now allowed to French girls has within the last few years increased their personality in a marked degree, and to these two causes, whose connection is scarcely apparent, may nevertheless be traced the prosperous development of many social and religious works in this country.

C. DE C.

In Old Flushing

The fifth annual "Catholic Day" (*Katholieken dag*) for the Haarlem diocese was held in Flushing (Vlissingen) early last month. This seaport town, whose name the pioneer Dutch settlers of Manhattan have placed on the map of Long Island, is one of a number of ports along the coast of Holland that were invaded first and afterwards strongly held by the Gueux, or bands of roving pirates and marauders who in the last quarter of the sixteenth century started the rebellion against the King of

Spain, making common cause for this purpose with the religious revolt dating from that time. Since that period for upwards of a hundred years no Catholic priest had been tolerated within the town and the number of resident Catholics had in consequence dwindled down to a scattered few. Not till 1778 did conditions improve sufficiently to permit of a resident pastor among them, while as late as 1795 the first move was made for securing a small building for church purposes, which, however, was not completed till ten years later, viz., in 1805.

In 1858 the then first Bishop of Haarlem, Mgr. Van Vree, was able to consecrate the present parish church, whose capacity in the course of years has gradually become too limited for the growing numbers of the faithful, so that the present bishop, Mgr. Callier, two days prior to the convention was given the privilege of consecrating a second very handsome and substantial church building in honor of Our Lady, the Star of the Sea. Flushing within the last twenty years has grown into prominence as the continental terminus of the Queensboro-Flushing International Mail and Passenger Route between England and continental Europe. In history it is celebrated as the birthplace of one of Holland's most famous admirals, Michael Adriaanzoon De Ruyter (1607-1676), among whose many notable exploits at sea were the repeated defeats he inflicted on the English fleet.

Flushing is not less honored to-day for being the native town of the present illustrious head of the Haarlem diocese, a fact which added a local tone of genuine sympathy to the general enthusiasm coincident with the gathering. The very able papers read at the Congress by prominent priests and laymen all treated of one subject: "Catholic Family Life," considered from various viewpoints, such as of religion, of morality and the training of children.

The servant problem was likewise given due consideration, and an able paper by one of the lay delegates dealt with this practical subject from the Christian standpoint in the light of ever changing social conditions. So successfully was the general theme handled on this occasion that the large attendance soon resolved itself into a huge family affair, where everybody felt at home and fraternal feeling and intimate unanimity of thought reigned supreme. The presence at the public meeting of a native son of the town in the distinguished person of the ordinary of the diocese, his well-chosen address and words of sound advice, his approval of the several resolutions presented, his episcopal blessing imparted at the close to the vast assembly as the supreme *imprimatur* on the entire proceedings—all evoked a rousing enthusiasm such as the sedate Hollander commonly are supposed to be well nigh incapable of entertaining.

The *Katholieken dag* in Holland, as in Germany, is mainly intended as a manifestation of the lay apostolate and to foster and encourage cooperation between clergy and people for the applying of Catholic principles to every department of public life. These annual gatherings are of the utmost educational value and productive of far-reaching benefits, inasmuch as they enlighten the individual, arouse personal fervor, stimulate popular activity and so ensure united Catholic action. From all accounts the "Catholic Day" at Flushing in this respect proved eminently successful. Telegrams were exchanged with the Holy Father and Queen Wilhelmina, whose private life as regards the training of the young Princess Juliana came in for unstinted public commendation, and who honored the convention with a cordial and sympathetic message. Rotterdam has been selected as the meeting place for next year's Congress.

V. S.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 19, 1913.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1913, and published weekly by the America Press, New York.
President, THOMAS J. CAMPBELL; Secretary, WALTER DWIGHT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:
THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

Canossa?

The French Government is reported to be making advances toward the Vatican, with a view to resuming diplomatic relations. Cardinal Vanutelli went to Paris last month ostensibly, it was said, as Cardinal Protector, to preside at the Ozanam Centenary celebration, but in reality to discuss matters with M. Pichon, the Minister of Foreign Affairs. "France has not yet fully grasped what ten years of Radical and Socialistic government has cost her, but France has dire forebodings," writes Frédéric Wallenberg in the July *British Review*. "From time to time a murmur is heard: 'We want peace with Rome, we want order, peace and civility taught to our children, not algebra and chemistry.' This murmur is growing louder, and the Government is becoming uneasy."

"She (France) gave notice to quit to the Roman Catholic Orders, her trusted old governess," he continues, "and announced her intention to instruct her children personally for the future. The result of this action has been unhappy and it will very likely cost Paris her position as queen of the world. The young generation educated in the new schools of the Government is far from attractive. Middle-aged Frenchmen and Frenchwomen are the first to complain of the insolence, the impoliteness, the laziness and the immorality of the boys and girls, of the young men and young women. Gallic courtesy and Gallic industry are fast disappearing from Paris—Gallic brutality and Gallic greed reign instead. The foreigner, in the eyes of modern Paris, is only an individual to be fleeced and insulted. A Radical and Socialistic Government has also made the beauty on the Seine careless of her attire. The streets that once were her pride are now dusty and uneven, and the wood pavement in the best of them would be a disgrace in any part of London."

Then to increase the Government's anxiety, the birth-rate keeps falling, and the Socialists are violently opposing the addition of a year to the period of military ser-

vice. So, perhaps, some of the shrewder men among those that now rule France are beginning to see that the religion they proscribed, though it is, of course, an outworn superstition, conferred on the country social and economic benefits that nothing else can supply. To see the Government, in the person of M. Pichon, going to Canossa would be exceedingly diverting to the rest of Europe.

The World-wide Fight

The new Belgian School Law prescribes obligatory education of both boys and girls between six and fourteen years of age, with a preparatory course in case of intention to enter on a technical or professional career. The teachers must be natives and properly accredited; the communes are obliged to furnish gratuitous medical inspection; and free schools complying with the conditions of the law are put on the same footing as the State schools, their teachers getting the same salary as in the public establishments.

This arrangement has been made in order to safeguard liberty of conscience for all classes, and especially to protect the poor. The rich can select whatever pay schools they prefer; a luxury from which the poor are debarred.

The measure, as was expected, has evoked the usual storm. "Liberty of conscience!" cry the opposition. "Is not liberty of conscience protected in the State schools where there is no religious instruction?" "Not at all," is the answer. "If you rich men don't like such unreligious or irreligious schools you can send your hopefule somewhere else, and as a matter of fact the most ran-
corous anti-Catholic partisans among you patronize estab-
lishments that are under religious control. I may be
poor, but I am a Belgian, and I have as much right as
you to protect my children's conscience. It does not
matter that you judge such schools not to be sectarian; I
do not; and there's an end of it. My judgment is every
bit as good as yours in such things, and perhaps better."

Nor does your Belgian poor man rest content with wordy protests. He believes in action, and as long ago as 1879 he began, when Frère-Orban took down the Cross from every school room in Catholic Belgium. Five years after that date the neutral schools had 310,000 fewer pupils, and the educational migration has been going on ever since. Even in furibund Ghent, which is the Mecca of Belgian Socialism, the majority of the children are already in the right kind of schools; a condition which shows that even the Socialists of that agitated town have turned their backs on their chiefs. Probably, however, at the polls they will be more sub-
missive; for political obligations and private convictions are often in conflict, and at the coming elections we are almost sure of seeing the Liberal and Socialist spell-
binders, with their usual inconsistency, careering through the country, and making the welkin ring with denun-

ciations of the tyranny of the Catholic Party that dares to give to the poor man the liberty of having his children brought up in the fear of God and the practice of virtue. The triumph of right and justice is not on their program; it is the reinstatement in power of the party which has been for so long lying outside the battlements. But whether they are in or out this universal anti-Catholic school fight for some mysterious reason still goes on. It would be interesting to know who is giving the signal.

Protest Now

This summer the theatre managers in our cities and towns are booking attractions for the coming season. Unless effective action is taken many dates will be assigned for the presentation of plays that are not fit to be seen. The proper time to protest against such productions being offered is now. Next winter will be too late. So the *Bulletin of American Federation of Catholic Societies* advises all who are interested in the improvement of public morals and the cleansing of our stage to request local theatre managers to decline booking any of the following dangerous plays:

"Miss Innocence," "Desperate Chance," "The Hypocrites," "Kreutzer Sonata," "Sapho," "The Blue Mouse," "The Soul Kiss," "The Girl from Rector's," "The Easiest Way," "The Girl in the Train," "The Girl in the Taxi," "Alma Wo Wohnst Du," "La Samaritaine," "Three Weeks," "Salome," "Queen of the Moulin Rouge," "The Shewing up of Blanco Posnet," "Rebellion," "Thais," "One Day," "The Yoke," "Maria Madeleine," "Jewels of the Madonna," "Juggler of Notre Dame," "The Penalty," "Herodiade," and "Gertrude Hoffman's Dances."

The list, needless to say, is by no means complete. But if a timely protest results in keeping even one of these objectionable productions from being offered the theatre-goers of our inland towns, many young people will be thereby safeguarded from a temptation that if yielded to would defile their hearts and minds irreparably. Let our readers mail copies of this editorial, with a courteous letter, to the managers of their local theatres.

Poincaré in London

The visit of the French President to England had all the usual concomitants—addresses, street decorations, cheers for the *Entente*, after-dinner speeches, and much genuine enthusiasm. There is no doubt that the friendship between England and France, so important for the preservation of peace, is as popular here as on the other side of the Channel, and that it is cemented by each fresh manifestation of its existence.

It was remarkable that the first banners to greet this representative of a State "no longer on speaking terms with the Deity," at his entrance to the city near Holborn

Bars, were those of the Founders' Company, with the inscription: "God is Our Founder," and of the Plumbers, with the pious motto: "God is Our Hope."

Monsieur Poincaré had an opportunity at the French Hospital of making acquaintance with the valuable work of the French nuns, who have no place in his own country, and whose qualities are so highly valued in England. Nor did he stint his meed of praise to the devoted women who have made the French Hospital in London a model for all institutions of the kind.

It is not on record that the French President visited any house of Divine Worship, his attitude in this respect being a striking contrast with that of the heads of other States, who never fail to pay their respects to the God of nations in Catholic, Anglican, Lutheran, or Orthodox temple, as the case may be. It was a good thing for the Frenchman and his suite to be brought in contact with English ways and the English habits of thought, thus to realize the great rôle played in English public life by religion. Perhaps this visit may help to teach the men who are directing the destinies of a once mighty State, the eldest daughter of the Church, that Faith is the foundation of all great empires, as tolerance can alone delay the fall of those that are declining.

The Proper Way

Rumania is the clever nation of the Balkans that so shrewdly kept out of the way when its furious neighbors were fighting for freedom and is now just as shrewdly waiting to seize a part of Bulgaria when that foolish country is too weak to prevent the seizure. Now one would imagine that a people that can so act to avoid trouble from without would be cunning enough to avert danger to its peace from within. But such is not the case.

Rumania has a population of nearly 6,000,000, in which there are about 150,000 Jews. These Jews are protesting against certain "civil disabilities" under which they are laboring, and they have enlisted in their behalf divers conspicuous persons in England and America to put an end to these troubles. There is, for instance, Sir Claude Montefiore, who is one of the race and, of course, sympathetic; there is young Astor, the American millionaire, who is willing to give his money for the cause; there is Congressman Burton Harrison, whose eloquence will come into play; there are certain energetic ministers, and no less a personage than Champ Clark, the Speaker of the House of Representatives; all bent on winning justice for the Jews of far-away Rumania.

If the complaints in question are well founded everyone will rejoice in any relief that is afforded, though the general public is very much in the dark so far as to the real nature of the "civil disabilities" which are said to work such hardship. Nor does it matter that such a small part of the population of Rumania is affected by these "disabilities." Tyranny should not be permitted to be exercised by majorities or minorities—and the in-

stinct of the benevolent Americans and English who come to the rescue of these persecuted Jews is every-way praiseworthy; but it is somewhat of a puzzle to know why similar action is not taken with regard to another country where there are "civil disabilities" which are crushing out the life, not merely of one hundred and fifty thousand, but of some millions of people. We refer to the anarchistic Republic of Portugal. In that unhappy nation churches and schools and asylums are seized and sacked, all who dare to teach the elements of Christianity, even to the poor and abandoned, are treated as criminals and banished from the country; bishops are driven from their dioceses, priests are hunted and shot like wild beasts or flung into prison to rot; the press is throttled, religion outraged, and the moral conditions of the country has become such that a distinguished American has refused to represent his country there as its minister. It is an unfit place, he said, for his children to live in.

Yet have we ever heard any protest against these outrages? True, an English noblewoman attempted to describe the horrors of the situation and the cruelties exercised upon the wretched inmates of the prisons, but the newspapers denounce her as an *exaltée*, and assure the world that the Portuguese jails are as delightful as boarding schools. We are bidden not to mind the stories about the dark deeds that are being done there. Portugal is still young and must be pardoned some of her excesses. Are there any such palliations of the crimes of Rumania? None whatever; and perhaps the reason is that the press knows that the Jews are in earnest and are not satisfied with protests, but do something practical. Christians might do well to take the hint.

Anti-Home Rule Campaign

It is nothing new that hatred of the Pope should be converted into a political and revolutionary asset. This seems to be the purport of the present anti-Home Rule campaign in Great Britain and Ireland. Protestant is pitted against Catholic in the hope that religious animosity may help to defeat or at least to defer the grant of a modicum of self-government to a nation that has been unjustly deprived of that blessing for centuries. The Unionist Party, which has given open encouragement to the riotous and rebellious Orangemen of Ulster, knows well that the English Government dare not defend by armed intervention any assault made upon the Catholics of Ireland. Such was the taunt of Lord Charles Beresford at Blythswood on June 14, when he said: "As sure as they shoot down any of those loyal Protestants in the North of Ireland they will wake up in this country a latent power that is overwhelming if once aroused, and that power is Protestantism." The final passage of the Home Rule bill in 1914 becomes day by day a strengthening probability, and an intemperate appeal to religious intolerance is the forlorn hope of an opposition now fighting in the last ditch.

True, as the *Catholic Times* of Liverpool observes, little is to be feared from speakers who proclaim to the world what terrible fighters they are, but whilst nothing worse than warlike phrases of a sanguinary type is to be apprehended from them, they become dangerous when they strive to excite the passions of ignorant men. The most fiery Socialist could scarcely have gone further in his utterances than Sir Edward Carson, when in St. Andrew's Hall, Glasgow, he openly recommended violent resistance to the law and urged the Ulster Unionists to arm for that purpose, or than Sir Edward Carson's colleague, Mr. J. H. M. Campbell, in a speech at Edinburgh, when he drew a picture of wives forcibly separated from their husbands and babes torn from their mothers' breasts in order to satisfy the bigotry of Catholic priests.

Much of the religious bitterness of the Knownothing movement in America is traceable in the politico-religious agitation in Great Britain against Home Rule. The object of attack, the Catholic Church, is the same; the assailants are chips of the same block and scions of the same gnarled stock. There is the same blind hatred of their fellows because of their creed, the same unreasonable fear of Catholic ascendancy, the same feverish readiness to resort to the most violent expedients to prevent a minority from obtaining or enjoying their constitutional and civil rights. The only marked difference thus far has been the absence of wholesale destruction of property and murder.

It is pointed out that when Balfour was Chief Secretary the Irish jails were filled with men who were held to be lawbreakers simply because they denounced the practices of rack-renting landlords. It would seem that with the Unionist Party to-day the approval of lawbreaking, the encouragement of violence, the aiding and abetting of treason have ceased to be crimes and have become the righteous expression of offended patriotism. The Know-nothing party has disappeared from the arena of American politics and is remembered only with a shudder as some unholy dream or wild delirium. A few years hence, and the ebullitions of Belfast Orangeism will sink into the oblivion of an extinct volcano buried in mid-Atlantic.

A "Well-Informed" Reviewer

The *Outlook* seems to be wonderfully impressed with the high critical value of Joseph McCabe's "Candid History of the Jesuits."

"Well-informed readers," we are told, "will probably conclude that this ample narrative presents as impartial a history as will for many a day be written of a religious order that has been as unspareingly condemned by Roman Catholics as by Protestants. Distinguished both by its virtues and its vices, alternately touching the zenith and the nadir in its extraordinary career of four hundred years, it is a subject in which Mr. McCabe is certainly a competent authority."

Yet AMERICA's reviewer, who may be reasonably presumed to know more about the history of the Society of

Jesus than those who write the *Outlook's* book notices, found Mr. McCabe's volume, strange to say, unscholarly, calumnious and teeming with errors. Owing to want of space, we could not give in our review of June 28, anything like a complete catalogue of the "History's" blunders and falsehoods, so we contented ourselves with pointing out some of the lies and errors that were conspicuous in the short account of the Canadian missions. Now, regarding the *Outlook's* favorable criticism of Mr. McCabe's work, it is hard to understand how any "well-informed" reader can consider the history an "impartial" one, or how a religious order whose members take vows to model their lives on that of Christ would be permitted by the Church to exist to-day if they are as "distinguished" for their vices as for their virtues. Apropos of the *Outlook's* conviction that "Mr. McCabe is certainly a competent authority" on the history of the Society, it is not at all clear just what qualifications an ex-Franciscan priest, who has become a virulent agnostic, can have for telling the truth about the Jesuits. But since the *Outlook's* reviewer seems to believe that, "as the dictator of papal policy, the Society of Jesus is to-day the imperial power behind the throne of a spiritual empire," it is not surprising perhaps that he drinks in eagerly all the absurd fables that Mr. McCabe relates about the dark and devious ways of Jesuits.

A Catholic Germany

To speak of a Catholic Germany may appear premature, yet it implies no improbability. Catholic activity, intelligence and loyalty are mighty forces constantly at work in every section of the great empire. But there is still another factor even more overwhelming in its significance. It is the obedience of Catholics to the laws of God as well as to the laws of the land, and above all to that great commandment upon which the preservation of nations as of individuals depends, the Sixth in the Decalogue. "Catholicism," says *Rome*, "is gaining ground steadily, not so much by conversions to the true faith as by the higher natality of Catholic compared with non-Catholic families."

Basing a computation upon the present rapidly falling birth rate in the Protestant portion of the population, it is estimated that the number of Catholic children in the schools of Germany for the year 1925 will be equal to the number of Protestant children. Such a forecast would not, however, take into account the ravages which Socialism is fast creating in the Evangelical churches; and Socialism is only a stepping-stone to rationalism and atheism. The practice, moreover, of race suicide, is steadily advancing with the growth of this party, which openly preaches it to women workers in Germany as in our own country. No wonder, then, that the Protestant press is anxiously concerned at the present moment with its efforts to stay, by every means in its power, the fast declining birth rate. But shorn of all authority, its teach-

ing can have but little fruit. Catholic purity, on the contrary, will produce not only a numerous, but a sturdy and intelligent race.

Another though less considerable danger to German Protestantism is the growing frequency of divorces. Out of 9,782 divorces granted in Prussia during the year 1911, both parties were Protestants in no less than 6,637 cases. That this corruption has likewise extended to Catholics must be regretfully admitted, although the evil is far less common among them.

The greatest of all the afflictions of the Catholic Church in Germany are its mixed marriages. Among them are to be found, proportionately, the largest number of divorces. Statistics show that almost one out of every twenty marriages thus contracted in Prussia during 1911 has terminated in this final domestic catastrophe. The children, as might well be expected, have been the greatest sufferers. Only a part of the sad story is revealed when we are told that even in those instances where the mother was Catholic, no more than forty-seven per cent. of the children were brought up in the Faith; while in cases where the father is Catholic and the mother Protestant, almost sixty-one per cent. of the little ones are lost to the Church. Of still many of the others who are included in the small Catholic remnant of thirty-nine per cent., who shall tell the tale of hardships, temptations, heartbreakings and perhaps ultimate religious indifference? Yet with the growth of the faithful in numbers and influence, it is to be presumed that this evil will likewise be lessened. The Catholics of Germany are certainly not wanting in religious zeal; but the odds against which they must battle are great and often distressing. They have thus far nobly saved their country against the inroads of Socialism; let us hope that they will likewise crown it with the blessing of the true Faith.

Hauptmann's "Festspiel"

The effective protest that the German Crown Prince and the Catholics of Silesia recently made against Gerhart Hauptmann's "Festspiel" appears to be amply justified. The author of the play, who belongs to the school of Zola, Ibsen and Tolstoi, was expected to write a "patriotic" drama that could be fittingly presented during the centenary celebration of Silesia's uprising against Napoleon. A committee accepted hastily and without deliberate examination the play that Hauptmann offered, for time was pressing. Max Reinhardt was secured to stage the production, and when the first performance was given the citizens of Breslau found to their surprise that the play which was supposed to enkindle in every German heart a glowing love for the Fatherland, was really a glorification of Napoleon. This kind of patriotism was a little too "advanced" for the Crown Prince, so he led the protest against the play.

The Catholics of Breslau, who number 200,000, likewise had good reason to object to Hauptmann's "patri-

otic" drama. Needless to say, he is no lover of the Church, so he went out of his way on this occasion to bring into the piece a great deal that could not fail to be very offensive to Catholics. Nor are these attacks at all justified by the facts of history, for the Catholics of Silesia fought against Napoleon quite as bravely as did their Protestant fellow-countrymen. Even the correspondent of the New York *Evening Post*, though his sympathies are plainly with the dramatist, nevertheless makes this admission:

"For the clericals, let it be said in fairness that Hauptmann, who is a strong opponent of the ultramontane influence which is to-day so strong in Germany, says things about the Catholic Church in this play which are unjust and unwise, and out of place in a work intended for presentation before audiences of all creeds."

So on the whole there were excellent reasons, it would seem, for discontinuing the "Festspiel." But to judge by the editorial comments made on the affair by our Metropolitan Press, the Crown Prince and the Catholics are benighted reactionaries, while Hauptmann is a martyr of liberty. One of the numerous lessons the incident teaches is this: When the daily papers are prompt to condemn the action of European Catholics, American readers should suspend judgment till they have heard the other side.

• • •

One of several Catholic contemporaries that have kindly reprinted and called editorial attention to an article in AMERICA on some Catholic memories of the Gettysburg battle, comments on the interesting fact that the lady whom Colonel O'Rorke, the young hero of Round Top, had married shortly before the battle, entered the Congregation of the Religious of the Sacred Heart. Madame O'Rorke became superior of several houses of the Congregation, and for several years was at the head of their great central institution at Kenwood. There is still a Madame O'Rorke among the Religious of the Sacred Heart, a niece of Colonel Patrick O'Rorke, and associated with her are two nieces of General Meade, the victorious commander at Gettysburg. These ladies are the daughters of the late Admiral Sands.

The loss of General Meade to the Church was due to a mixed marriage, rather than to the Philadelphia schisms, as stated by M. I. J. Griffin. His Catholic father having died while George Gordon Meade was a child, his Protestant mother failed to give him Catholic teaching. His elder brothers and sisters, who had had sufficient Catholic instruction before their father's death, remained faithful to the Church.

An anonymous correspondent complains that the Catholics on the Confederate side were overlooked. It would require many articles to do justice to the heroism of the Catholics who fought loyally and bravely for North and South, but the materials for the latter are less available. The story of the Catholic chaplains of the Confederacy, of whom we gave a short sketch in a previous number,

would alone fill an interesting book, and we should welcome an authoritative article on them and the Catholic soldiers to whom they ministered. We necessarily omitted mention of many distinguished Catholic soldiers of North and South, among them being Rev. Walter Elliot, C.S.P., now head of the Mission House at Washington, who with two of his brothers fought at Gettysburg.

LITERATURE

Goethe. Sein Leben und seine Werke. VON ALEXANDER BAUMGARTNER, S. J. Dritte, neubearbeitete Auflage, besorgt von ALOIS STOCKMANN, S. J. Erster Band: Jugend, Lehr- und Wanderjahre. Von 1749 bis 1790. St. Louis: B. Herder. \$3.25.

We believe that we may reasonably hope to be pardoned, if we presume to apply to Baumgartner's "Goethe" and to Grisar's "Luther" that often used and much abused term, "epoch-making." These two works may well be considered final in their respective spheres, as far as finality is possible in such undertakings. Although new details of erudition will in all probability be added in the successive editions, the general impression can not be greatly modified. In both works alike criticism is disarmed by the purely objective presentation of facts. No judgment is passed unsupported by the testimony of most authentic evidence. Both books appeal to the widest circle of educated readers; and since they presuppose a certain maturity in those who would strive to master them, the insertion of such characteristic citations as might otherwise have been deemed objectionable was permissible in both instances. In the matter of style the two works are naturally greatly different, representing respectively the historic and literary treatment. The delightfulness of Baumgartner's style has fortunately not been lost in the new and augmented edition.

Goethe's life, like that of Luther, was often far from edifying. It is too customary to condone the lapses of a poet's morality, and this has especially been the case in regard to the Weimar idol. Even one of the most recent English writers upon this subject expends all his ingenuity in striving to justify Goethe's successive desertions of one woman for another, because "it was impossible for him to be faithful to one love. Strange as it may seem, it was really the voice of conscience that forbade him to enter into relations which demanded of him what it was not in him to give." His flagrant and repulsive violations of the sixth Commandment are lightly passed over with the remark, "Goethe, it must be admitted, was not saint enough to surround himself with the atmosphere of the cloister." It is thus likewise that morality was taught to the youth of Germany in its Goethe literature.

The world, however, has recovered in no slight degree from the madness of that indiscriminate Goethe cult which possessed it at the period when Baumgartner published the first edition of his work. Of the storm which then was raised only the last racks are left in the sky. The simple fact is that Baumgartner, as it has well been said, was a quarter of a century in advance of his time. On the other hand that he has done ample justice to all the great gifts with which Goethe had been so liberally endowed need hardly be emphasized here. Few men possessed an appreciation of literary beauty and excellence which could compare with the delicately cultivated perception of the Jesuit poet; few likewise were as candid and unbiased in the expression of their praise and admiration.

Much of the credit due to the present edition will however

be shared henceforth by the one whose name must be inseparably linked with the original author, Father Stockmann, already favorably known as the writer of a biographical and literary study of the popular Irish poet Thomas Moore. To make the necessary additions and give the last perfection to Baumgartner's work, he has examined, we are told, four thousand books and pamphlets and other writings dealing with his subject, among them the one hundred and twenty volumes of the Weimar Goethe edition which has just been completed. To this last, especially, he has devoted a most thorough and critical study. We are not therefore surprised at the favorable reception which has been accorded to the new edition of Baumgartner's famous work. "In the presentation of its subject," the *Pädagogische Woche* writes, "this book need not fear comparison with the best that have been written, and considered from its scientific aspect it may without hesitation claim to surpass all others." With a truly sanguine enthusiasm the *Etudes* believes "it may not perhaps be rash to say that this solid and beautiful work will live as long as the memory itself of Johann Wolfgang Goethe."

For an estimate of the first edition and a complete review of the author's works we refer the reader to the article "Alexander Baumgartner, S. J." in the issue of AMERICA for October 15, 1910.

J. H.

O Pioneers! By WILLA SIBERT CATHER. Boston: Houghton, Mifflin Co. \$1.25.

This novel opens well, for the reader's interest is held by the story of the early struggles the Swedish and Bohemian settlers of Nebraska had in wresting a livelihood from the soil. The capable Alexandra, moreover, is full of promise. But the tale peters out as "Part II" is reached and becomes commonplace. Marie Shabata, the author's other heroine, is a Czech who is mainly occupied in bewitching everybody she meets. She has married hastily and unhappily, but being as she boasts a "good Catholic" is determined to remain a faithful wife. Nevertheless she freely owns her love for Emil, her Swedish admirer, and is killed along with him by her husband, all quite in the conventional fashion of modern "heroines." Had Miss Cather confined herself exclusively to the narration of Alexandra's tribulations and triumphs, the book would have been a better one. W. D.

Hindrances to Conversion to the Catholic Church. By the Rev. FATHER GRAHAM, M.A. St. Louis: B. Herder, 20 cents.

This is an extremely useful book for those who are on their way to the Church, yet feel themselves held back by causes that perhaps they do not clearly see, or even see them with a certain apprehension inasmuch as they may be manipulated to their disadvantage by people they regard, but who have made up their minds to stay where they are. The chapter on pride is a strong one; but sometimes strong medicines are necessary. Anyhow, if the book be used judiciously by those who are leading prospective converts, we hardly think that any one seeking in earnest the true faith will be turned back by the wholesome truths of that chapter.

That Monsignor Benson has written the introduction to this book is a sufficient guarantee of its worth. H. W.

Die Katholische Anstaltserziehung in Theorie und Praxis. Von JOHANN ECKERING, S.J. St. Louis: B. Herder. \$1.20.

This little book contains much that will prove interesting and useful to educators. The author writes out of the fulness of long experience, and as a consequence he is always alive to the point at issue. His theory of education is sane and practical; and the means which he sets down for the accomplishment of the end in view will, for the most part, command the respect of all who have dealt with untrained boys. The writer is at his best in the treatise on discipline and the disciplin-

arian. He knows the faults of youths and the foibles of men and writes of them unreservedly, but withal charitably. His analysis of different characters should be of great service to young teachers. We commend the book to them, with one word of caution. Austrians are not Americans. The former will profit by methods which the latter will not tolerate. This is especially true of discipline which smacks in any way of militarism.

R. H. T.

Lacordaire. By Count D'HAUSSONVILLE, of the French Academy. Translated by N. W. EVANS. St. Louis: B. Herder. \$1.00.

Those who are interested in the struggle of souls, who find pleasure in following step by step the efforts of great men to reach ideals, will find in Mr. Evans' translation of Count D'Haussonville's "Lacordaire" an interesting and a profitable subject for study. The translation, which has been carefully made throughout, was well worth the while, for the original, apart from its being from the pen of a master, gives a fascinating picture of a remarkable personality. Lacordaire's life, especially in its earlier stages, did not run smoothly; he thought deeply and brooded silently over the Church's condition in France, and at last broke out into a protest which, if always loyal, was not seldom too passionate and too vehement to be altogether discreet. For most people, however, the outbursts have a charm of their own. They have been partly justified by subsequent events, and they sprang from a passion for truth. With him there could be nothing half-hearted, he could set no bounds to his attachments. For his cause he had a whole-souled devotion. We are not surprised, therefore, to find him a man of ardent friendships. And yet he loved God more than men; as a consequence he did not hesitate for a moment to break with Lamennais when he had to choose between him and perfect loyalty to the Church.

The book is a record of events rather than a study of character, except in so far as the deeds men do are an unfailing sign of the thoughts they think and the hopes they cherish. The author has traced the part Lacordaire took in the history of his time; and one finds everywhere a man with the single purpose of serving God's cause. There are occasions when one feels that Lacordaire acted with more zeal than prudence; but one cannot but see even in such instances the promptings of a great soul and the yearnings of a great heart. There is a rather complete study of the Notre Dame Conferences and an estimate of their usefulness; and there are some beautiful pages about the great Dominican's private life which give a glimpse of the depth and warmth of his own affections and his need of the affection of others. The book is a pleasant one to read, although it emphasizes the human side of Lacordaire's life. His inner life, his supernatural life, his real life as he would have judged it, is rather hinted at than described.

J. H. F.

"Our Daily Bread," that universally popular little volume of devotional reading by the Rev. Walter Dwight, S. J., associate editor of AMERICA has been translated into German, and a Hungarian version is soon to appear.

In a notice of "French Prophets of Yesterday," Albert L. Guerard's "study of religious thought under the Second Empire," the London *Times*' reviewer has this to say:

"We come back with our author to the question he put at the beginning: What is to be the religious future of France? He reminds us that in France 'the Church' must mean Roman Catholicism. French Protestantism he dismisses decidedly but not unfairly, as follows: 'Through no fault of its own, French Protestantism missed its opportunity in the sixteenth century. In the twentieth its position is extremely difficult.'

As the embodiment of the Christian tradition, it cannot compete with Catholicism: as the champion of spiritual freedom, it is left far behind by secular philosophy. It represents neither the past nor the future.' It is a different explanation from that given by Narbonne to Napoleon: 'There is not enough religion in France to make two.' But it is much truer, though Narbonne's dictum has been backed by a thinker like Guyau. It is as rash, perhaps, to assume that the French are naturally irreligious as to assume that they are naturally unphilosophical. The latter view has been refuted effectively in the last half century by a host of distinguished names."

Father Francis Xavier Lasance, whose numerous manuals of devotion have made him well known among American Catholics, has fittingly celebrated the thirtieth anniversary of his ordination by preparing a "Blessed Sacrament Book." From its 1,200 pages little seems to be omitted that can foster love and appreciation of the Holy Eucharist. Large sections are given to the various ways of preparing for Communion and of making the thanksgiving, and there are reflections for the "Holy Hour" that are particularly good. Benziger Brothers sell the book for \$1.50 or more, according to the binding desired.

Our Colored Missions, the annual publication of the "Catholic Board for Mission Work among the Colored People," gives in the current number a financial statement of the receipts and disbursements of the Society from October, 1907, to June, 1913. Out of the \$138,979.54 collected \$122,161.25 have been spent. \$20,332 were used for supporting priests and teachers, and \$23,375 for erecting and maintaining buildings. The Board's "Subscription List" now numbers 15,287. The Rev. John E. Burke, the Director-General, is now completing the thirtieth year of his work for the negroes in the United States, and from his eyry in the Metropolitan Tower, New York, sends forth an earnest appeal for prayers and alms that will help him add to the 200,000 colored Catholics we now have in this country, a large number of the 10,000,000 who make up our entire negro population. Father Burke's labors are ably seconded by Father D. J. Bustin, but two other zealous priests are needed "to take up the cudgels for the Missions." The annual is sent gratis to all promoters of the work for our colored Catholics, and this number gives a detailed account of all that has been done for them during the past year.

A beautiful souvenir volume of the silver jubilee of the Pontifical College Josephinum has been published by the College press. It contains a brief life of the heroic founder, Mgr. Joseph Jessing, and an account of the history, development and scope of the great institution which has given the country so many excellent priests, and to which German Catholic Americans are particularly indebted.

In a favorable review of "The Diary of Frances, Lady Shelley (1818-1873)" the *Spectator* observes:

"Lady Shelley certainly possessed one quality which eminently fitted her to play the part of Boswell to the Duke [of Wellington]. The worship of her hero was without the least mixture of alloy. She had a pheasant, which the Duke had killed, stuffed, and added to other souvenirs which ornamented her dressing-room; and she records, with manifest pride, that amongst her other treasures was a chair on which he sat upon the first occasion of his dining with her husband and herself in 1814. It was well to have that pheasant stuffed, for apparently the duke, like his great antagonist, did not shoot many pheasants. He was not only a very wild shot, but also a very bad shot. Napoleon, Mr. Oman tells us, on one occasion lodged some pellets in Masséna's left eye while letting fly at a pheasant, and then without

the least hesitation accused the faithful Berthier of having fired the shot, an accusation which was at once confirmed by the mendacious but courtier-like victim of the accident. Wellington also, Lady Shelley records, after wounding a retriever early in the day and later on peppering the keeper's gaiters, inadvertently sprinkled the bare arms of an old woman who chanced to be washing clothes at her cottage window. Lady Shelley, who was attracted by her screams, promptly told the widow that 'it ought to be the proudest moment of her life. She had had the distinction of being shot by the great Duke of Wellington,' but the eminently practical instinct of the great Duke at once whispered to him that something more than the moral satisfaction to be derived from this reflection was required, so he very wisely slipped a golden coin into her trembling hand."

As 125 old Eton boys, beginning with the Hon. and Rev. George Ignatius Spencer, have become Catholics, the converted Etonians recently held in London their first annual dinner. Mgr. Benson, Mgr. Barnes and Mr. Shane Leslie made amusing speeches. The latter, reports the *Tablet*, said that "he owed as much as any to Eton. One of the dames there had once given him the *Pange Lingua* and whispered to him there were more sacraments than two. This and confirmation in Orange Ulster opened the road to Rome. He felt that the destiny of their Society was to effect the canonization of Henry VI, their founder, whose relics had been recently disinterred in the presence of the Provosts of Eton and King's." The day following, the diners assembled at Brompton Oratory and assisted at a solemn requiem for dead Etonians.

"A Scout of To-day" (Houghton Mifflin Co., \$1.00) is a story that Isabel Hornibrook has written to show what wonders are wrought in a boy who can practice the twelve tabulated virtues of a "Scout" without becoming a tiresome prig. The four chief characters in the book behave like real boys, for the most part, and their numerous adventures will doubtless interest youthful readers.

"Not without merit," "not adapted to our needs *at present*," "thanks for the privilege of examining," etc., are the formulas used by modern editors when rejecting manuscripts. "In old Egypt some three thousand years ago," observes a contributor to the *Atlantic Monthly*, "editors were more generously frank if less polite." "Thou tearest the words to tatters just as they come into thy mind," wrote a candid editor of the "XIX Dynasty" to a young author. "Thou dost not take pains to find out their force for thyself. I have struck out for thee the end of thy composition, and return to thee thy descriptions. It is a confused medley when one hears it: an uneducated person could not understand it. It is like a man from the lowlands speaking to a man from Elephantine." That Egyptian editor certainly made it clear just what he thought of the manuscript he rejected.

BOOKS RECEIVED

The Catholic Book and Supply Co., Portland, Oregon: (J. Fischer & Bro., New York, Agents):

The Oregon Catholic Hymnal. With Music. Edited by Frederick W. Goodrich, 80 cents.

International Catholic Publishing Co., "Mensis," Amsterdam:

The German Centre-Party. By M. Erzberger. 2nd edition with some additions.
Das Deutsche Zentrum. Von M. Erzberger. Zweite Vermehrte Auflage. Zentrum und Katholizismus. Von Dr. Krueckemeyer.

J. B. Lippincott Co., Philadelphia:

Men Around the Kaiser. The Makers of Modern Germany. By Frederic W. Wile, \$1.75.

John Murphy Co., Baltimore:

Digests of Lectures on Ethics. By Timothy Brosnan, S. J.

Pamphlets:

H. Alabaster, Gatehouse & Co., London, E. C.:

Graphs in a Cable-Ship Drum-Room: Notes for Junior Assistants. By Edward Raymond-Barker, 2/6d.

EDUCATION

Helping the Boy

Men of affairs are at present vigorously debating the question of the practical value of college education in business. Their opinions are various and often directly contradictory. The self-made man sees no advantage in higher education. He has succeeded without it. Therefore, it cannot be of any use. On the contrary, likely as not, it will prove a hindrance to progress. It converts men into idealists, makes them unpractical, and thus renders them unfit to grapple with the ever-changing problems of these strenuous times. These statements are generally followed by an array of statistics quoted with an air of supreme confidence. The confidence, however, is not born of the arguments. They scarcely call for analysis or refutation. Even the blear-eyed can look through them without great effort. Yet since it is always interesting to observe how a man hoists himself with his own petard, a word of retort may not be entirely vain. Money, influence, dignity, constitute the self-made man's norm of success. Be it so. Nothing could serve our purpose better, nor his worse. Computation based on the study of fifteen thousand "successful" careers shows that men with academic training have two hundred and fifty chances of success against the one poor chance of persons who are not college-bred. Even though observation be confined to the narrow limits of the purely industrial and commercial field, yet the college man loses nothing in comparison with his companions who have not had the advantage of higher education. One in every six of the sometime students of New York institutions who have become eminent, attained their success in business. In this sphere the college man has forty chances of success against the one chance of non-college men.

So much for statistics and the inferences drawn from them. No doubt both one and the other are partial, and to some extent misleading. But they are the self-made man's stock in trade. They are his weapons of attack. Under compulsion, they become our instruments of defence. Conditions render a poor boomerang more effectual than a Mauser.

But apart from all this, it is clear that college training by its very nature fits man the better for the battle of life. Moreover, life is more than bread and meat. The soul and its gifts count for something. Hence, so does culture of the spirit. This is obvious enough to make argument unnecessary. We could wish, however, that the fact were driven into the hearts of Catholics so hard and fast that they would be forced to pay more attention to collegiate education. Nineteen per cent. of all students of higher education in the entire United States are found in the Colleges of New York, and yet the number of Catholics in this throng is relatively small. Each year two thousand boys are graduated from the parochial schools of one New York diocese alone, and of these likely chaps only a very small portion enter high schools. Probably the dismal picture is equally true of Catholic youths who attend the city schools.

The consequences are not pleasant to contemplate. In the main, our men of the next generation will be hewers of wood and drawers of water—distinctly inferior to those about them, intellectually and in all other ways save morally. Yet an unused remedy lies at hand. But, as we said, discussion of this is not our main purpose. Rather we wish to give attention to the secular careers of those who actually frequent our colleges.

Many of these boys need advice and other assistance in order to start well in life. As a rule, they get neither. Through lack of interest and proper organization the alumni societies are of little help. In most places alumni and students are separated by a gap almost as broad and deep and formidable as that which separated Dives from Father Abraham. There is a dinner once a year, at which graduates are inducted into the society. They come into personal contact with the old men for the first time, and only for

a moment. Acquaintance is most casual. At the dinner the president of the society announces that a committee of the alumni will sit in the parlor to offer advice to the young men. As is clear, the capacity of the parlor is overtaxed by the number of youths who are anxious to consult these all but total strangers about a profession. Comment is unnecessary.

Teachers are often of as little help. Their duties and manner of life keep them out of touch with doctors' offices and law courts and markets. They have, then, no information to give. In view of this, perhaps they may find a few items helpful and even interesting. It is significant of the condition of professions like law and medicine that the drift of graduates is almost altogether away from them. A century ago law attracted more men than any other profession save the ministry. Times have changed and choice of professions has changed with them. A recently compiled list of graduates of twenty-seven representative and widely distributed colleges reveals the fact that teaching claims twenty-five per cent. of the younger graduates, business twenty per cent., law fifteen per cent. and medicine six per cent. This drift is most natural. Law and medicine have fallen in popular estimation. Moreover, despite the decrease in the number of educated men who follow them, they are both overcrowded. Hordes of inferior, untrained, unscrupulous youths have pushed themselves into these professions, with sad effect on the morale of both. This is especially true of law. Our large cities are stocked with lawyers who live by their wits, not unfrequently off widows or other unsuspecting women. Criminal law is becoming positively odious. Self-respecting men, who must earn their bread and butter, had better think twice before casting in their lot with it. Then too, besides the unworthy lawyers, there are others, honest fellows, whose fees from drawing wills and collecting evidence scarcely equal the salary of well-paid clerks. In one city of less than two hundred thousand inhabitants there is an oversupply of one thousand five hundred lawyers.

Of course, there is always room for a man of talent, energy and character. But not every college man is such. Some lack one or other quality. Others lack all three. Advisers should take this into consideration. Moreover, they should give thought to the particular branch of law for which a boy is best fitted. A youth with absolutely no scientific instinct is not apt to meet with success at patent law. He may succeed, however, by making a specialty of real estate. This offers a double chance for an honest competence; one through the practice entailed, the other by throwing open legitimate avenues of speculation closed to many who are unaware of the opportunities.

Bright young lawyers often fail to make progress because they are not put sufficiently upon their mettle. They should enter new and uncrowded fields as strangers determined to succeed. The writer has in mind seven young men who owe their success more to a fortunate choice of place than to talent. Acting under advice, they set themselves down in growing western cities with the happiest results.

Applied science offers numerous opportunities for college men. Electrical systems of various kinds must be managed, bridges must be built, sewage disposed of, roads constructed, streets opened and graded, and so forth. Hence there is constant demand for electrical, sewage, mechanical and civil engineers. Some find employment in the engineering departments of our cities, others get places on the staffs of great companies. Then too, wholesale groceries, sugar refineries, mills and the chemical departments of city hospitals all need chemists. And so on through a long list of opportunities afforded by applied science. Why not turn the attention of our boys this way? There is room for the college graduate. Only three per cent. of this generation of graduates take up engineering.

Despite pessimistic reports, there are also chances in business for the right kind of a boy. The great telephone companies employ numbers of youths in positions which are entirely honor-

able and lucrative for beginners. Each year the Standard Oil Company seeks college men for work in Asia. Salaries are high, and chances of advancement are fair. Other large companies are only too glad to place college men amongst their employees. Business is expanding enormously, especially along certain lines, and needs trained intellects more than ever. For instance, some fifteen years ago a motor vehicle was a novel sight in the United States. Now there are one million such vehicles in use, and manufacturers expect to turn out \$400,000,000 worth of automobiles of various kinds during the year 1913. There is almost as much activity in other branches of business. The real estate market and contracting, for example, are continually assuming larger proportions. College men should share in this general prosperity. To do so, however, they should be willing to begin humbly and climb high by merit. This is the only sensible process. Meteoric careers are apt to be brief. The right precedent has been set by men like the late manager of the Pennsylvania Railroad, who, after completing his technical education, began life as a rodman. Educated youths might study such a career with profit.

Many young men are deterred from entering business by fear of a penniless old age. They dread the prospect of giving their best years to a company which will throw them aside after their usefulness begins to diminish. This objection, once very real, is gradually losing its force. A good number of reputable companies have already established generous pension funds. Others are contemplating a like step. Thus the United States Steel Corporation, the American Telephone Co., the Armour Co., the Morris Co., the Westinghouse Air-Brake Co., the Wells Fargo Co., the Adams Express Co., the Gorham Manufacturing Co., the American Sugar Refining Co., and the International Harvester Co. all have funds. Some of these funds are really huge, and the conditions under which employees may profit by them are not hard. Besides all these ways enumerated, there are many other honorable means of livelihood. Most of them are so well known that it is unnecessary to dwell upon them. Teaching; the army and navy; government service at home and in the colonies, all afford dignified, though not enormously lucrative ways of making a living.

The whole crux of this question is not so much lack of opportunities as want of men charitable enough to take an interest in struggling boys.

R. H. TIERNEY, S.J.

Resolutions of the Educational Convention

The resolutions passed by the recent National Convention of the Catholic Educational Association at New Orleans after thanking Archbishop Blenk and his suffragans (it was the first time all the bishops of a province took an active part in a convention of the Association), the local clergy, the press, and the Holy Father, who sent his blessing and thanks to the delegates, continue:

"As Catholic educators we pledge ourselves to renewed efforts under the direction of ecclesiastical authority to the service of Church and country in the grand cause of Christian education. We regard this work of religious education as one on which the future welfare of our nation depends.

"We call attention to the great waste of public funds and the evil of the constantly increasing burden of taxation. This extravagance has resulted largely from a tendency on the part of the state to do for children what should be done for them by parents, and to do for the citizen what he should do for himself. Let the state urge and encourage the citizen to care for his children, but let it not place unjust burdens on those who, at great sacrifice, are discharging this primal duty of parenthood. Let the state cherish the idea of parental responsibility as one of the foundation stones of American freedom.

"Whereas, liberty of education has always been recognized in our country as a basic principle, and

"Whereas, the right of the parents to educate is one of those fundamental rights which cannot without injustice be interfered with; and

"Whereas, the continued recognition of this right is essential to the preservation of a most cherished prerogative of American citizenship; be it

"Resolved, That the Catholic Educational Association objects to any encroachment on this right to liberty of education; be it further

"Resolved, That the Catholic Educational Association views with alarm the activities of certain individuals and corporations whose utterances and efforts threaten to interfere with the just liberties of private educational institutions.

"Whereas, the Council of Education of the American Medical Association has elicited the aid of the Carnegie Foundation in the examination and classification of hospitals; and

"Whereas, said Carnegie Foundation has shown a spirit antagonistic to institutions under religious control; and

"Whereas, there are more than five hundred hospitals in the United States under the direction and control of Catholics: be it

"Resolved, That we hereby protest to the American Medical Association against the action of the Medical Council; and be it

"Resolved, That we request the American Medical Association to discontinue the services of the Carnegie Foundation.

"Whereas, all education should be so directed as to preserve moral purity and the communication of knowledge relating thereto should be adapted to the age and growth of the child; and

"Whereas, the communication of this necessary knowledge pertains of right to the parents and the divinely constituted guides of the children; be it

"Resolved, That we protest against and condemn, as subversive of true morality, the imparting of sexual knowledge to children as at present carried on in many private and public schools in the country."

The Parish School Department resolutions were as follows:

"We rejoice in the advancement of our educational institutions, and in the testimonies of the confidence of our Catholic people in their worth. We pledge ourselves to more earnest efforts to be faithful to the obligations of our calling, and to inspire our children with devotion and love for the highest ideals of religion and patriotism.

"The Christian child receives his first education in the religious atmosphere of a Christian home. He has a natural and indefeasible right to a Christian education, and he suffers an injustice if he is committed to schools where that early religious influence is neutralized or antagonized.

"We hold that the life and well-being of our republic depends on resisting the influence of centralizing and devitalizing methods that have throttled enterprise in industry and has created our trusts, and that, in the name of efficiency, are now applied to education and are in danger of stifling initiative and private endeavor.

"Whereas modesty is the most becoming adornment of woman, we urge pastors and teachers to guard and warn children against vanity in dress, against the excessive love of pleasure, against the evils of the picture show, and against the influence of corrupt newspapers.

"We respectfully urge pastors, who under the bishops are teachers of the people, to frequently impress on parents the great importance of home training, and the necessity of qualifying themselves by good lives and the frequentation of

the Sacraments for the performance of this most excellent duty.

"We again return thanks to the Holy Father, our great teacher, for his solicitude for the little children in admitting them at their early age to Holy Communion, and as Catholic teachers we bear testimony to the excellent fruits of this practice of early and frequent Communion.

"We urge parents, teachers and pastors to watch over children that the purposes of Divine Providence may be discovered in their regards, and that the children may be aided in selecting their life work in conformity with their inclinations, aptitudes and opportunities.

"We urge pastors to do all they can to watch over and foster the dispositions of those who manifest an inclination for the religious life, to the end that the needs of the children in this great work of education may be adequately supplied. Let children be taught that the way to be found worthy of the call of grace is through the practice of self-denial and self-control.

"We urge our teachers to avoid the current secular literature of the day, which, lacking the basis of sound philosophy, cannot but produce partial and imperfect results. The Catholic Church is the great mother of education and contains, in her traditions and experience, the greatest treasure of educational theory and practice.

"Whereas, 5,000 and more Catholic deaf and mute children, deprived of opportunity for receiving religious education instruction, are losing their faith under non-Catholic influence, be it again

"Resolved, That educational advantages similar to those accorded to normal children in the parochial schools be given to them."

In spite of the parents' protest the Chicago Board of Education announces that "Personal purity" courses will be a part of the high school curriculum in the Chicago public schools when the fall term opens. Children whose parents object to sex teaching will be excused from attendance at the classes. Separate classes will be provided for boys and girls and if the courses prove successful they may be established in the elementary schools.

ECONOMICS

Railway Rates

As we have often said, and as every reflecting person must see, the time must come when the increase in wages, the demand for which is continually being renewed in spite of previous concessions will cease to be a question between the workman and his employer, and become one between the workman and the general public. It is clear that however inordinate the employer's profits may have been and however disproportionate to them the workman's wages, if these are to be increased year by year, the former must be reduced in the same way until they become so insufficient that he is obliged to throw the burden of the increasing wage at first on others more closely connected with his trade, if this be possible, and at last upon the public at large.

The railway companies say that this moment has now come. In rejecting the demand of the Order of Railway Conductors and the Brotherhood of Trainmen for another increase of wages, they said that the traffic of this growing country overtaxes the existing systems; that ill advised and hostile legislation, for much of which the men are responsible, compels the companies to spend millions of dollars they might otherwise have used to improve their roads and provide more locomotives and cars; that notwithstanding the increase of gross receipts, the net revenues from which alone they could pay more wages are diminishing, so that it becomes a harder problem year by year

to give their shareholders a moderate return for their investment and to maintain their own solvency. So in earnest are they in their judgment on their present state that they applied to the Interstate Commerce Commission for leave to raise their freight rates.

That which they are asking for, the English railways have done. The American companies asked for a five per cent. increase: the English companies have taken an increase ranging from about three per cent. to five per cent. Their new tariff adds $\frac{1}{2}$ d. to all rates not exceeding 1 s.; 1 d. to all not exceeding 3 s. 1 d.; 1 d. for every 2 s. up to 98 s. 11 d. and 4 s. for all rates of 99 s. and over. The London, Brighton and South Coast has made in some cases still larger additions. These increases will, on the whole, affect shippers, i. e. producers and manufacturers, or middlemen, rather than consumers since it would be impossible to divide the small increases among these, and the same would be true of the five per cent. increase asked for by the American railways. But sooner or later the burden would pass to the consumer. Further increases in wages would mean further demands for increases of freights.

This leads us to consider that trainmen are apt to take a narrow view in dealing with the companies for an increase of pay. They appear to assume that their demands concern exclusively themselves and their employers; while, as we see, they affect shippers and consumers, all that have dealings with the roads. Moreover, the train men are not the only employees of the companies. There are also all the depot staffs, the yard staffs and the office staffs. If the train men get their wages advanced, these also expect the same concession. If they do not, then comes the strike which affects not only the wives and families of the strikers, but also the general trade of the towns the prosperity of which is bound up with the roads that make them their centres, and that of all the country.

The Interstate Commerce Commission has refused the railway companies' demand. Without impugning in any way its decision or questioning its impartiality in the matter, we may be permitted to remark from a theoretical point of view that the conditions to which railways are subjected at present are far from satisfactory. There is a widespread persuasion among working people that they are fair objects of attack; and so men are sent to the legislature to attack them. Put upon their defence the railways find themselves weaker than their enemies. They have money, but they have not the votes. As regards these they are outnumbered by the working men. Hence to protect themselves they have perhaps recourse to the lobby and to the attempt to dictate to their employees as to how they should cast their vote. Both methods are immoral, and increase the hostility against the roads. Legislation, judges, commissioners feel that action against the railways is always popular: that the contrary may mean loss of votes and so loss of power. We do not mean to say that this determines their course; but on the other hand, one cannot deny the danger that they will be influenced by it, at least unconsciously.

Some may say that the railways are but receiving the just punishment of many crimes in the past. This might have some force, were it not that it takes the railways in the abstract apart from the actual circumstances in which they are found to-day, with such large exterior interests depending on them. Moreover, suppose that years ago A. B. C. and D., railway kings as they were called, handed out marked ballots to their men, corrupted legislatures, owned governors and law makers and judges, made and wrecked roads at their will, imposed extortionate rates, despised shareholders, employees, the public at large, does it follow that now, when their race has passed away, and their places are filled by E. F. G. H. guilty of none of these things, or if attempting some, doing it in a very modest way, these and their shareholders and bondholders and all dependent on them should suffer what could not be meted out to their predecessors?

One cannot deny that the power is passing very quickly from the roads into the hands of the employees. This being so it is only reasonable that the means that were devised to keep the former within bounds, should now be applied to the latter also. If railways are to be subject continually to a Commission, let there be some Commission to control the greater labor organizations. If the former be ready to face hostile legislation at any moment, let the latter be prepared for the same. Even then the latter's position would be better than that of the former. These, nevertheless, would have the moral advantage coming from the recognition of the fact that they are not utter outlaws. H. W.

ECCLESIASTICAL NEWS

Bishop O'Doherty of Zamboanga, in the Philippines, writes an interesting letter to the Boston office of the Society for the Propagation of the Faith, in which he tells of his tribulations in a see where there are only 70 priests to cover a territory of 40,000 miles.

"There are parishes of ten and fifteen thousand souls who have had no resident priest since 1898, and only see a priest once a year, on the occasion of the parish feast," he says. "It took me twenty days to visit the two parishes of Cottabato and Davao alone, and up to the present I have visited only a small portion of my diocese.

"A young American priest could do wonders in Davao. The majority of the planters are broad-minded, generous, sympathetic Americans, who recognize the salutary influence of the priest over their primitive employees, and always welcome him, especially if he speaks English. Not merely could he, but he has done wonders already. There is no name more revered in Davao by Americans and Filipinos than the name of Father Denis Lynch, S.J. He spent years wandering round the surf-swept shores of that angry bay, evangelizing, baptizing, and putting up structures that would serve for divine worship. Poor people spoke to me, with tears in their eyes, of 'Padre Leench.'

"They have not seen a priest since he was forced by failing health to abandon his beloved flock; and the endless entries in the baptismal books of Davao are a lasting monument of his untiring zeal, sufferings and apostolic labors round the picturesque and fertile shores of that beautiful bay."

Since his return to this country a year ago, on account of ill health, Father Lynch has been a frequent and valuable contributor to AMERICA.

The religious statistics, given in the Report of the Census Commissioners on the Census of Ireland taken in 1911, are interesting and significant. Comparing the percentages for 1911 and 1901, the proportion of Catholics increased in Leinster, and Connaught, and declined in Ulster. Presbyterians increased in Leinster and Munster, and decreased in the other two provinces. Episcopalians increased in Ulster, but decreased in the other provinces. Catholics constitute more than 50 per cent. of the population in eight of the Ulster boroughs. In Belfast, Presbyterians are predominant, where they form 33.7 per cent. of the population. Of every 1,000 of the population in Ulster the following is the religious composition: Catholics, 437; Presbyterians, 266; Episcopalians, 232; Methodists, 31; All Others, 34. Catholics form an absolute majority of the people in 114 out of 139 towns tabulated. In the Ulster towns of Limavady, Cookstown, Newcastle (Co. Down), and Whiteabbey, although less than 50 per cent., Catholics are, nevertheless, the largest section. The Catholic clergy, who, in 1901, numbered 3,711 members, in 1911 were 3,924. The clergy tabulated under the heading Protestant Episcopalian numbered 1,617 in 1901, and 1,575 in 1911. The Presbyterian clergy show a decrease of 18, from 685 to 667.

PERSONAL

An heroic statue of Father Ryan, the poet-priest of the South, was unveiled in Mobile on July 12, in a park which the city has named in his honor. Father Ryan wrote most of his poetry while pastor of St. Mary's, Mobile, and it was in that church that he preached the beautiful series of sermon poems which he called "A Crown for Our Queen." Mr. Edwin Craighead, editor of the Mobile *Register*, presided at the ceremonies, which were attended by the representatives of city and State, and an immense concourse of Mobilians. Bishop Allen made the invocation and pronounced a eulogy on the priest, who had been an ornament of his diocese, and Rev. E. C. de la Morinière, S. J., the orator of the Bienville Centenary, and of other noted Southern celebrations, delivered the principal address. The memorial to Father Ryan was erected mainly by the people of Mobile, but was also subscribed to by many admirers all over the South.

OBITUARY

The Catholic Tribune of Dubuque, Iowa, suffers a severe loss in the death of its energetic, intelligent and highly successful business manager, Lawrence M. Gonner. The circulation of this progressive weekly, together with the two German Catholic papers, the *Luxemburger Gazette* and the *Katholischer Western*, which were likewise under his control, was increased by him from a total subscription of 5,000 to 36,000. But the interests of this active promoter of Catholic literature extended far beyond his own special sphere of work. He was tireless, as a Vincentian, in the cause of Catholic charity; as a member of the Central Verein and other societies, in the great work of Catholic organization; and as a true lay apostle, in the progress of the Catholic Missions, foreign and domestic, for which he was always prepared to make the most signal sacrifices. His interests were broad as those of the Church, and every good cause found in him a supporter. He was president of the Sacred Heart Laymen's Retreat League, an ardent promoter of Catholic social reform, and a champion of Catholic education. His own studies were made at the Franciscan College, Quincy, Ill., of which he always retained the most grateful memory. His life, though comparatively short, for he had not as yet completed his forty-sixth year, was full of good works and Christian charity. May it serve as an inspiration for many others to follow in the path he trod, urged on by the same ideals of love of God and neighbor.

Rev. John O'Shanahan, S. J. died at Grand Coteau, La., in the seventy-sixth year of his age, and the fifty-fourth of his religious life. Born in Kerry, Ireland, he resigned a professorship in Ennis College to enter the Society of Jesus, and having completed his scholastic and ecclesiastical studies in France, Belgium and England, became a noted professor of rhetoric in the college of the New Orleans province and a successful pastor and missionary worker in Georgia, Alabama, Louisiana and Texas. Superior of the province from 1888 to 1892, he established in an outlying and then unpopulated district of New Orleans the foundation which has since developed into Loyola University, and he took over from Bishop Moore the pastoral care of Southern Florida, embracing Tampa, Ybor City, Miami, Palm Beach and Key West, laying there the foundation of Tampa College and many flourishing churches and parishes. He established later a college in Augusta, and completed the building of its magnificent Church of the Sacred Heart. He was a forcible and fluent speaker, ready at a moment's notice to devote himself to any religious duty by word or act. Generous, self-sacrificing and humble, he filled out all the years of a long religious life in earnest and fruitful service.